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WEEKLY REVIEW.

—Rain has fallen, in many places abundantly, over a large part of the Deccan and also in the Concan. The ryots are greatly cheered.

—No sooner does the Bengal Government hear that the Emperor of China has prohibited the cultivation of opium, than orders are issued for a large increase in the cultivation of the drug in the Bengal Presidency. This shows the great advantage of having a conscience inaccessible to scruples.

—We shall look with much interest for Captain Palmer's full report on the Sinaitic inscriptions. We have taken from the *Athenæum* a letter giving an outline of his discoveries. We are hardly prepared to accept, without corroborative evidence, the hypothesis of a commercial community inhabiting or colonizing the peninsula for the first two or three centuries of our era. It is strange that those who, like Cosmos Indicopleustes, visited the peninsula about that time, should have given us no information concerning such a community. Who were they? How did they subsist? What was their commerce? However, we are now in a fair way of getting light regarding the inscriptions, and can afford to wait patiently.

—The logic of the Mayor of Cork is rather remarkable. He says:

"I would be the last man in Ireland to justify taking the life of either prince or peasant. I called O'Farrel noble, not because of what he did, but because I considered him to be sincere in his love for Ireland. That should endear his memory to his countrymen."

He admires the assassin, not because he sought to take the life of Prince Alfred, but because the attempt showed how dearly he loved Ireland! He would be the last man to justify the taking of life; but he wishes all to know that the man is noble in his estimation who has the love for Ireland which O'Farrel had when he shot at the son of Queen Victoria! Those who found fault with him for using the expressions, are denounced as persecutors by thousands in Cork, who look upon the Mayor as a hero. There are other intimations of a rather alarming state of sentiment in Ireland; showing that the spirit of Fenianism has not been exorcised by the Irish Church Bill.

—In our Epitome will be found extracts from an interesting though saddening article in the *Friend of India*, about Juggernauth. It does not appear that the baleful influence of this abominable shrine has been materially mitigated. There is annually an immense sacrifice of life in connection with the worship of this idol, while the immoralities and obscenities connected with it, are appalling. A generation or two ago there was a great outcry among philanthropists and moralists because of the countenance and aid the English Government extended to this court of Death, as it might be called. There was the Pilgrim Tax, and there were the annual allowances. The authorities are very complacent because they have abolished these abuses. The abolition of the Pilgrim Tax was not, however, a measure calculated in the least to diminish the evil. If the tax had been greatly enhanced so as to place a real restriction upon the wretched business of the pilgrim-hunters, we should not now be lamenting the fearful extent of this evil. After the Pilgrim Tax was abolished, the allowances were continued, the Government thinking it had shown virtue enough. Afterwards it concluded to stop the allowances, but to do it in such a way that Juggernauth should not lose; a piece of property yielding the required income was made over to the trustees of the temple. So matters are now.

—It is stated that a Brahmini widow is to be married to a Brahmin on the 15th. She is 16 years of age; he is 24. The marriage is to take place with due publicity. We were told lately that a number of Native gentlemen had been affixing their names to a paper by which they bound themselves, *in case one hundred signed*, to eat with any one who should marry a widow, that is, to regard him as not polluted. Probably the movement had reference to the marriage now announced.

—In regard to the charge (originally brought by Brahmic missionaries) that Baboo Keshub Chunder Sen allowed divine honors to be paid him, the *Indian Mirror* now makes an explicit statement:

"No Brahmo has degraded or defiled himself so far as to *worship* Baboo Keshub Chunder; 2. none has ever addressed him as 'Lord'; 3. hundreds honor him as their teacher and guide; 4. some do prostrate themselves before him when making *pronam*, and he too prostrates himself before others; 5. some do ask him to pray unto God for their welfare and they similarly ask all whom they love and respect to remember them in their prayers; 6 none has deserted him lately except those who have rationalistic tendencies, who hate Christ in their hearts and abhor his teachings, who have very little faith in prayer and grace and Providence, and who become too worldly-minded in time to sympathise or keep pace with the enthusiastic and self-sacrificing band of progressive Brahmos."

WE learn with much pleasure that the head teacher of the Mission School in Hydrabad, Sind, was baptized on last Lord's day by the Rev. C. W. H. Isenberg. This is we believe the first Sind Hindoo who has confessed Christ in connection with the Church Missionary Society's Mission there, and the first-fruit of the Mission School. Jangemul, the former name of this convert, was of what is called good caste, and his baptism will create some excitement. May he be strengthened to endure, and enabled to walk worthy of the profession he has made.

THE Journal of the Bombay Branch of the Royal Asiatic Society for 1867-68 was kindly sent us some time ago, but by some mysterious conjunction it suffered an eclipse in the vicinity of our table and has only just emerged from its occultation and revealed itself to our surprised gaze. It contains a good deal of interesting matter. The first paper is 'On Recent Additions to our knowledge of the Ancient Dynasties of Western India' and is by the Hon. Mr. Newton. These recent additions are due to coins picked up in Kattyawar. A great deal of corroborative testimony has been derived from coins found in Europe and in the ancient countries lying around the Mediterranean. We have histories of all those countries, throughout the whole period covered by these coins; nor do the histories stop where they stop, but ascend many centuries higher. So that the coins picked up in countries west of India do not take us into any period with which we are unacquainted. It is very different in India. The coins instead of coming in to illustrate and corroborate the facts with which we are acquainted, only serve to make us more keenly sensible of India's extraordinary poverty in historical documents. Here for instance are coins with inscriptions on one face in Greek letters and on the reverse in the Pali or ancient cave character. The late President of the Asiatic Society has so far decyphered the legends on these coins that he has been enabled to construct a table of kings of Saurashtra (Guzarat, Kattiawar, and part of the Deccan,) extending from B.C. 50 to A.D. 240. From the Greek character it is inferred that this kingdom was Indo-Bactrian at the beginning of the period mentioned. The first of the sovereigns was Nahapana and as his name is found in the Cave inscriptions, a clue is obtained to the date of these. These two classes of testimony are very happily brought together and welded by Mr. Justice Newton. What is singular is that the word Kshatrapa or Satrap is connected with the names of these kings. It is supposed that they were, at first at all events, the viceroys of the ruler of Bactria. We are indebted chiefly to outsiders for the few historical notices of India in the period referred to. "The value to the Indian student" says Mr. Newton "of any reasonably approximate date about the times that we are considering can hardly be exaggerated, for he meets with none which are reliable and well determined in the early centuries of our era (and the complaint might be extended to others) except those which we obtain from the Greek historians and geographers." Professor Wilson uses a singular expression in speaking of many Greek princes whose names are preserved in the Bactrian coins, when he says they are *posterior to historical identification*. As they become modern they pass out of the domain of history, simply because the only historians were out-

siders, foreigners. India is not wanting in books that date back to those times; but mundane matters were considered too contemptible for book-makers to write about; they could only occupy themselves with monstrous fictions about beings whom they called gods. If, perchance, they spoke of earthly things they made them first pass through the alembic of their imagination and come out monstrous.

To know the names of the kings of Surat (Saurashtra) in the first centuries of our era, is to know very little. We are not to conclude, however, that antiquarian research has won its final victories. Mr. Newton speaks in terms of warm admiration of the light thrown by Dr. Bhau Daji on the antiquities of Western India by his study of the cave-inscriptions, coins, &c.

THE rules for educational grants in this presidency have not been found satisfactory by missionaries and others connected with the institutions affected by them. When Mr. Murdoch of the C. V. E. Society was in Bombay, in April last, a meeting was held for the consideration of this matter: and measures then adopted have issued in the publication of a pamphlet embodying the principal objections to the rules in question. The grants are said to be inadequate because of the very high standards that have been introduced. A comparison of the standards for Vernacular Schools with those of the Revised Code in England, is very striking; it shows that Hindu children are expected to learn as much in one year as English children are expected to learn in two years. For instance, the first standard for reading in England requires reading in monosyllables; the lowest Bombay standard requires that a boy should be able to read the 1st and 2nd books which contain words of eight syllables.

"The entire amount of grants awarded during 1867-68 to Private Institutions on the system of payments for results was only Rs. 23,302-12-0 (£2,330-5-6). Of this sum, however, nearly one-half was given to schools for European, Eurasian, and African children, for which the terms are much more liberal. The grants on this principle for the education of a native population of about twelve millions were only about £1,200. There are single Institutions in the other Presidencies drawing grants equal to three-fourths of this amount."

The grants under the present system are said to be uncertain, and the system of payment by results as at present worked, tends, it is added, to reduce education to a mechanical process and greatly discourages mental and moral training. We believe this system as now worked is very delusive, and the educational results are very imperfectly ascertained under it.

The Rev. Dr. Wilson was absent at the time that this matter was discussed and the statement of objections agreed upon. His sentiments accord in substance, we believe, with those here expressed; he will probably communicate them himself to the Director of Public Instruction, by whom, we doubt not, these, statements will be candidly and carefully considered.

THE Roman Catholic Bishop of Bombay, M. Meurin, of the order of Jesuits, before leaving the other day for Europe, addressed a Pastoral Letter to his flock, the tone of which may be gathered from the following extract:

"We are at the close of a great period in the history of our Holy Church: the period which began with the great schism of Luther, and is called the time of the Protestant Reformation. The Lutheran doctrines, as far as they were antagonistic to the doctrines of the Church and were rejected as erroneous by the last Œcumenical Council, have since gone through all their natural evolutions, and ended, as was foreseen and foretold, in a general dissolution of that new society, the Protestant community. The substitution of the authority of everybody's private judgment upon the heavenly gift of Christian Faith, for the authority of the teaching Church, appointed by Christ and endowed with the gift of the Holy Ghost, which is requisite for an authoritative teaching, viz., infallibility, has brought the minds of our unfortunate brethren, who have fallen victims of the great errors of Protestantism, to the alternative, either of giving up the false principle of private judgment and of returning to the pillar of truth, the Holy Catholic Church, or of carrying out the principle of human authority over divine authority to its last consequence, and so of becoming infidels. Let there be no mistake about the meaning of the word infidels: they have to abandon all those revealed truths which being beyond and above the farthest reach of our created intelligence, cannot be proved by human reason alone, and, therefore, not otherwise acquired but by faith and humble submission of our understanding to the dictates of revelation. Constructed by human hands, propped up by human means, defended by the secular power, the Protestant edifice seems to be still gigantic; but, as it is decayed in its interior structure, the exterior frame will soon collapse and lay bare the rottenness of a human work that has outlived its time. The principle of private judgment has proved a failure; a return to that of authority has become a necessity, under the penalty of a general downfall of human society."

These are high-sounding words truly, reminding one of the description given in prophecy of a little horn 'that had eyes and *a mouth speaking great things*': 'he shall speak *great words* against the most High and shall wear out the saints of the most High'; 'he shall speak *marvellous things*': 'and there was given unto him a mouth *speaking great things* and blasphemies.' In these and corresponding prophecies, the extraordinay assumptions are connected with the persecution of the saints; and the Protestant interval which Bishop Meurin is pleased to point out, the era of the Reformation, is precisely that which has seen the Pope deprived, to a very great extent, of the power of persecuting to death, enjoyed by him for ten centuries previously. Up to this very moment, the spirit of the Reformation has been advancing, step by step, upon the blissful regions where Romanism allowed no rival creed to be professed. Italy, Austria, Spain, have been obliged to unbar the gates which excluded the Bible and the preacher of the word of God. M. Meurin will have it that the Pope has exclusive authority upon this earth to determine what men shall believe and what they shall do: and we affirm that no greater blasphemy can be uttered against the Most High, than is involved in this assumption. God is on the throne, let all the earth keep silence before him, says the Scripture: the Pope is on the throne, let all the earth keep silence before him, says Bishop Meurin. Yet this infallible being, in whose hands (his servants tell us) are the destinies of all men, was only saved from an ignominious expulsion the other day, by the Chassepot rifle of his French soldiers. At this very moment, General Kangler, 'War-minister to his Holiness,' is sending circulars all over the world entreating the faithful to supply means for the improvement of the Pontifical artillery. The provinces of Brittany and La Vendee have contributed 54,000 fr. to purchase for Pius IX. six rifled cannon, 800 bombs, 100 muskets, &c. And so in other provinces, they to whom the Pope denies the word of God, are cajoled into giving muskets to the Pope by the promise that God will make it good to them. 'That new society, the Protestant community,' are not afraid of that old book which contains all the recorded words of the Lord Jesus, and the words of his inspired apostles. Over two millions of copies of the word of God were issued last year by the British and Foreign Bible Society.

IN an article on the Native Indian Church, the *Madras Observer* says:

"Let not the exclusiveness which circumstances have perhaps made unavoidable in England be introduced into India, where it may be, and hitherto has been, successfully avoided. The proposals of the writer in the *Madras Church Missionary Record*, to which we alluded in our issue of the 6th instant, seem to be well worthy of consideration, and we trust they will be widely read and seriously pondered. They seem to us to indicate the principles on which the Native Church should be formed. Let an interchange of pulpits, under such restrictions as may be necessary for the exclusion of error, be permitted between Episcopalians and Non-episcopalians, and let that which is so often done informally receive a formal sanction. If the ceremony of consecration as practised in our Church, would make a difficulty here, let the consecration of native Churches be dispensed with. If there are any passages in our Prayer-book which are thought to be ambiguous, or which prove a stumbling-block to our fellow-believers, let such passages be altered or omitted."

The union of Christians is to be promoted by renouncing what is divisive, putting away what tends to separate. Native Christians, those who have been really converted to Christ, naturally regard each other as brethren and treat each other as such. If they come to be exclusive it must be in consequence of something taught them. They that affect the name of Catholic should accede to the proposal of our contemporary, and be content to have their churches consecrated to Christ without having them tabooed to the ministry of non-Episcopalians. The Church Missionary Society has this largeness of view, and does not desire its Mission Churches to be consecrated in the technical sense. There are stations like Matheran where the church might very properly be available for a Presbyterian minister, when no Episcopalian minister is there.

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SATURDAY, JUNE 5, 1869.

CHURCH AND STATE.

THEY who favor the alliance of Church and State, ask why, if Christianity be from God, rulers should not be under obligation to do what in them lies to uphold and cherish and commend it to their subjects. Is there not an obligation on every man to honor it and aid it according to his ability? Why should the fact that a man who is in a position of authority exempt him from this obligation? And why should not the resources of a Christian State be employed in upholding a system that is from God and in which the interests of the community are so inseparably bound up? Has not God said that He will honor those who honor him? And is not the question asked with special reference to those who are in places of authority? Has not the power of the State been often brought to bear adversely and most disastrously upon the church of Christ? And is it at all fitting, when the friends of His church are in power, that their hands should be tied with reference to any service they

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might render? And does not prophecy say expressly that in the longed-for days when God's truth shall be in the ascendant, the kings and queens of the earth shall minister to the church's prosperity?

These arguments, to some, seem weighty and insuperable. But a very little attention will show that they have really very little force in a condition of things such as now obtains. Of course, there can be no doubt that rulers are under the most sacred obligation to rule in the fear of the Lord, with wisdom from on high, and with reference to the glory of God. The Christian is under law to Christ, whatever his station, and can do nothing without the sanction of Christ. It is his privilege and duty to consecrate his private means to the advancement of Christ's kingdom. With regard to the public monies, they are committed to him in trust and he can only use them according to the terms of the trust. If the trust is such as he cannot lawfully accept then let him not accept it.

Granted that it is in the condition of the trust that a portion of the public property should be used for the advancement of religion, it follows that the ruler must be so inspired that he shall be able unerringly to decide which is truly the Church of Christ, and exactly what kind of aid shall be real aid and not a hindrance or snare; and not merely must he who is ruling at a particular time have this inspiration, but all who succeed him, must inherit it unimpaired.

Let us suppose that the question relates to a country like England, where religious liberty exists and where it is not lawful to visit a man with pains and penalties because of his religious belief. Let us further suppose that the Government of the country are sincerely desirous of aiding the true Church of Christ, consisting of all who love the Lord Jesus Christ in sincerity. But even the apostles made mistakes with regard to some who made a profession of Christianity; where, at the present day, is that spiritual discernment which would guide the English ministry infallibly to the very people of Christ? Certainly not in the English Parliament, a body elected with reference solely to their ability to discriminate in mundane matters. And the parliaments of former centuries could only, at the best, decide with regard to the condition of things then existing.

But, (we may be told) the power to discriminate in matters of the Church, resides in the church itself. The church itself: in the entire body of Christians? No; but in this denomination; in that; a great clamour is here heard; *quot homines tot sententiæ*; it is evident that this question cannot be solved in the church.

If you endow and establish a particular denomination, you must not only ascertain that in this denomination there is most of the mind of Christ, at this moment, but that it shall continue to be the favorite habitation of the Spirit of God. And if you admit that the children of God are to be found in other denominations, then you must see to it that the principle of religious liberty is not injuriously affected by the favor you extend to this particular denomination. Are you not virtually imposing some stigma, some disadvantage, some social disability upon these bodies? There can be no question of it.

If the facts harmonized with the theory, the Papal system would be the true one. There the church is not seen dependent on something differing from the church: the Church *is* the State. Granted that this is the Church which Christ established, that there is no salvation out of its communion, that the Pope is *deus in terrâ*, Christ's representative and vice-regent, that he is infallible, and granted further that he has perfect wisdom not only to guide his flock in religious matters, but to administer the secular government, then you have the true theocracy, the very kingdom of God. But the entire spirit of Christianity cries out against this assumption: every page of the New Testament contradicts it.

Christ is the only true head of his church. It is for him to say, I know my sheep and they know me. He gives his Holy Spirit to all believers, and by means of his word disposes them to make all needful provision for the support of ministers and candidates for the ministry, for the erection of church-edifices, &c. &c. And it has been abundantly made manifest in our own days, that He has power, without the aid of the State, to secure these results. He knows how to secure the loyalty of his people, so that they shall cheerfully and spontaneously supply not only the means required for the maintenance of their own institutions, but those necessary for the support of missions.

But it is one thing to decide that the church is better disestablished, and another to do away with an establishment which has existed for ages. Great organic changes like this cannot be accomplished without a great deal of difficulty. When the change originates with the church itself, when the recipients of the State bounty voluntarily renounce it, it is comparatively easy. This is not the case with regard to the Irish Church. It is the State here throwing off the Church, will she, nill she. And what aggravates the matter is that the State has been moved to do this by considerations of no very worthy character. The whole movement has sprung from Fenianism. Statesmen took alarm at the exhibition of a mutinous feeling made two or three years by the lower classes of the Irish, and no more politic way of propitiating the Roman Catholics presented itself than this.

But is the measure a real disestablishment? Does it really dissolve the alliance of Church and State? In one sense, yes; but in another, no. For instance, there is Maynooth where some hundreds of Roman Catholic youths are being fitted for priesthood in the Romish Church. The numerous professors whose business it is to indoctrinate them carefully in all the anti-scriptural tenets of Rome, and prepare them to carry on the great war of wars against the truth, and against the conscience of man, and against religious liberty, and against all that belongs to true progress, are supported by the State, the Protestant Government of the United Kingdom. Mr. Gladstone's bill stops the annual allowances made to the support of this institution, and gives the Trustees £360,000 instead, out of the interest of which the salaries are to be defrayed as heretofore; and it pays beside the expense of buildings lately erected. Some years ago Earl Russell proposed to dispose in this way of the Maynooth unpleasantness; and we then pointed out that the plan was a mere evasion, not a vanquishing, of the moral difficulty. We think so now. The proposed arrangement places Maynooth on a firmer basis of State support than ever before. Before there was the possibility of revocation; now there is none.

SIMPLE LESSONS FOR EARNEST LEARNERS.

I. THE CHRISTIAN'S DIRECTORY.

1 *Tim.* 6 : 11, 12.

There is somehow a principle in our nature which always prompts us to turn for advice and instruction to those who have more experience than ourselves, and especially to those who have been in circumstances like our own and have risen above them. We place more confidence in the counsel of such men and note diligently every word of advice they give. At times, indeed, young people are inclined to think and speak and act, in disregard of the opinion of experienced men. They don't wish to be always kept in leading-strings. Yet they soon find the need of a tried and trusty friend who knows the path they tread and who can tell them how to order their footsteps. They may be too proud to acknowledge it; but the deep heart-felt need is there and reveals itself in calm moments of reflection. The Christian feels that he has need of much direction—especially the young believer. How grateful we should be that God has been pleased to record so much of the experience of believers and their sound practical wisdom.

The words we are briefly to consider at present were first addressed to the evangelist Timothy, Paul's son in the gospel. They are suitable words of counsel to every "man of God" and are put on record for our instruction. "But thou, O man of God, flee these things: and follow after righteousness, godliness, faith, love, patience, meekness; fight the good fight of faith."

In this passage there are three key words embodying three commands,—Flee, follow, fight.

1. *Flee.* Some things we must avoid. Perhaps we might be able to fight against them and overcome them; yet it would be only a waste of strength to attempt this. It will be safer to avoid them and husband our resources, all of which we shall surely need, for the fight is long and the foe is watchful. "Flee these things." What things? They are mentioned in the preceding verses. First in the dark catalogue of things to be fled from, comes "envy,"—envy that looks on everything with a jaundiced eye, that can see no worth in others, that cannot brook another's success; envy that furnishes abundant food for "strife, railings, evil surmisings, perverse disputings." Envy is one of the darkest, basest passions that nestle in the human heart. It is utterly opposed to that love which suffereth long and is kind, which thinketh no evil, which beareth all things, believeth all things, hopeth all things, endureth all things. The way to flee from that malignant passion, to have it eradicated, is to receive into our hearts that perfect love which casteth out fear and envy altogether. The love of Christ implanted by the Holy Spirit is the great antidote of envy. If we increase in love, our envy will as certainly decline as darkness flees away before the rising sun, or as cold retires at the approach of heat. Love and envy cannot abide together, and by cherishing the one we cast out the other. In this way envy will be separated from us and we shall be enabled to flee from it and from the evils that follow in its wake. Another

thing to be fled from and avoided is indicated in these words.—"But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts which drown men in destruction and perdition." Solomon said, "Oppression makes a wise man mad;" but the greed for gold has made more madmen than all other causes together. He that maketh haste to be rich will not be innocent. They that *will be* rich fall into temptation and a snare. They soon come to think that riches are the chief good, the only thing worth possessing. By and by they begin to clutch and count their wealth very eagerly and do not scruple to take any means to increase it. As their purse swells, their heart contracts. Sympathy with their kind is gradually dried up and selfishness grows apace. On gold the heart is set and the god scathes his worshipper. These are temptations and snares that lie in the way of every runner in the race for riches. But thou, O man of God, flee these things. If God has blessed you with worldly goods use them for His glory. Do not hoard up stores of wealth to become a temptation to yourself and a snare to those who come after you. Be diligent in business, but be fervent in spirit, serving the Lord. Let your chief treasure be in the skies. Set your affections on the things above. Do not abuse your worldly wealth, but use it for the glory of God as one that must give an account at the judgment seat for every talent entrusted to him. Flee the spirit of avarice as you would a beast of prey which thirsts for your blood.

2. *Follow after.* Forgetting the things that are behind, reach forth unto those that are before. "Follow after righteousness, godliness." Righteousness, has reference to our bearing towards men: godliness, to our disposition towards God. The inner life and the deportment of Christ's people should be such as becometh the gospel of Christ. We should love the Lord our God with all our heart and be strictly just and upright in all our dealings with men. Integrity is a jewel of priceless value. "Do justly, love mercy, and walk humbly with thy God." "Follow after faith, love, patience, meekness,"—a beautiful sisterhood of graces to be sought and won. Seek to have your "faith" exercised and strengthened. Live in constant dependence on God. Let yours be a simple, earnest, loving trust. The unerring wisdom, peerless power, and unchanching love of our heavenly Father furnish surest footing for fullest faith. To cultivate this grace of confidence in God will be our good and our glory. "Love." A loving, cheerful disposition will make it easier for us to bear life's burdens. He who loves will help, and he who gives help will get it. To be loving is to be Godlike. Cultivate this grace of love and you will leave the world the better for your journey through it. Where love reigns, peace and joy build their palaces. Therefore let love sit on the throne of the heart. "Patience." This grace is chiefly needed in times of trial. There is much room for its exercise also in every-day life. Whenever we try to benefit others and they are careless and slow to receive the good we offer them, we are very much inclined to become impatient and turn away in disgust. Be patient and wait on the Lord. And when afflicted seek to bear in humble submissiveness what burden your Father lays upon you. "Meekness." This has reference to the way in which we receive unkind treatment from others. If others injure us or try to do so either by backbiting or evil doings and we bear it without offence, we exercise this grace of meekness. Those who injure us may not have had such opportunities as we of learning what is good and true, and while we bear the wrong meekly we should pity those who do it and try to give back good for evil. If we thus "follow after" these graces of faith, love, patience, meekness, they will become our own and will beautify our hearts and lives.

3. *Fight.* We cannot "flee" all evils. While we are in the world, we are in the midst of sin and we have often to face and fight the foe. We have evil dispositions within to be subdued. There are temptations from the world without that we have to encounter. There is Satan whom we have to resist. No parley, no quarter to be given. This is no common warfare, in which we are engaged, but we go not on it on our own charges. There be more with us than with our enemies. It is a "*good* fight" we are engaged in, good because it results only in victory, good because it developes the Christian graces and trains us for more vigorous action, good because of the prize to be obtained—eternal life. It is a fight of *faith* because our foes are spiritual (Eph. 6: 12) and because our Captain is seen only with the eye of faith. *Fight* this good fight of faith. See that you understand who are your foes and let there be no respite in the combat with them. Such is our Lord's command. Give sin no lodging place; cast out evil thoughts; resist the devil; keep jealous guard against the fascinations of the world. For this fight put on the whole armour of God. Be watchful in the conflict. Some in this warfare guard one point, while they leave another entrance entirely neglected. Or, to drop the figure, one hates lying but forgets to thank God for His constant goodness; another abhors cheating but gives way to despondency and mistrust of God; another keeps jealous watch lest angry passions rise but is not watchful to guard against envious thoughts and words. O keep a vigilant eye on approaches by which besetting sins are wont to enter. Watch ye; stand fast in the faith; quit you like men; be strong. You have the sword of the Spirit: wield it well. Fight, looking unto Jesus: then will you lay hold on eternal life.

Remember we can do none of these things—flee, follow after, fight—in our own unaided strength. But we can do all things through Christ strengthening us. Let His Spirit fill our hearts and work mightily in us and by us, and we shall yet come off conquerors and more than conquerors through him that loved us. Jesus said, "Be thou faithful unto death and I will give thee a crown of life."

OMEGA.

THE REVIVAL MOVEMENT IN ABERDEEN.

FOR some months past a remarkable work of grace has been going on amongst the "fisher people" in Aberdeen. Brief notices of it have appeared from time to time in several of the home papers, one of which, though bitterly hostile to any such movement, winds up a hasty reference to the subject by admitting that the people had left off drinking and the public houses in the neighbourhood had to be closed for want of trade. Even this is something, a real step in advance, for a small village which a few years ago supported no less than four public houses, and should call forth devout gratitude from those who are "waiting" for the ingathering of the outcasts. To some, perhaps, it may seem that there is not very much in this outward change to be thankful for; but to others, and especially to those who are acquainted with the "fishing population" in the Northern districts of Scotland and who have witnessed the terribly sad effects of drunkenness upon them, during the busy season more particularly, this fact will be the cause of much rejoicing, and inspire a strong hope that a power higher than that of man has brought about this reformation. Footdee, the little village where the revival work is at present going on, is the fishing village for Aberdeen, and is separated from the city by the harbour and shipbuilding yards. The villagers form a distinct community by themselves, having very little intercourse with the people of the town, save for the purpose of trade. Until recently the inhabitants of Footdee were usually spoken of as being at least fifty years behind the age. The men, rude and ignorant, were almost constantly engaged in drunken brawls about the pier when the weather was too stormy for them to proceed to sea, and the women when they came to the market to dispose of their "baskets" frequently returned in a half-intoxicated condition. The consequence of this condition of things was that the children grew up entirely uncared for and soon began to walk in the steps of their parents. At the time of which I write only one man and his wife were known to leave the village on Sabbath for the purpose of attending divine service in the Parish church—and the population was about *five hundred*. The Lord's day was spent in rioting and excess, and not unfrequently, some of the folks who used to go too near the precincts of the village in taking their Sabbath stroll came in for a share of the fights &c. It was a dark time for the poor fishermen, but a bright day was at hand, the dawn was about to break. Coast Missions were then attracting a good deal of attention, and at least two Societies had been established for the purpose of sending missionaries for the special benefit of fishermen and sailors residing on the Scottish coasts. The name of Thomas Rosie, the late devoted missionary of the Bombay Harbour Mission, is associated with these Missions. Not long before he left Scotland for Bombay he commenced the Aberdeen North East Coast Mission, the agency which has been so much blessed to the Scottish fishermen and which first took up *Footdee* as one of its stations. The missionary found work in this village very uphill at the outset, the people would not attend any of his meetings, and often he experienced rough treatment at their hands. However he kept on and laboured in the hope that the day of blessing would come. One afternoon in the autumn of 1861 three sailors called at the missionary's house to ask permission to hold a prayer meeting in the Footdee school-room. The request was readily granted and the sailors set out to the village but only a few children came to the meeting. Several revival hymns were sung and the sailors all prayed. Another meeting was intimated for the following night when a number of women came, while a few men hung about outside the school-room. The meeting was conducted much in the same way as on the preceding evening, but

considerable interest was manifested by the people. During the singing of the hymns one or two of the men outside came in and sat down in the back seats. At the close of the meeting another was intimated for next night. These pious sailors seemed deeply in earnest about the work and looked forward to their third meeting with anxiety. Special prayer was offered for it. At the hour appointed the school was literally crammed. About three hundred were present. The meeting was a very solemn one. The Holy Spirit was manifestly moving the hearts of the people. The missionary conducted the devotional services and then asked one of the sailors to tell what the Lord had done for his soul. The lad rose up and with a good deal of hesitation told the story of his conversion in the most simple child-like way. Several months before his ship had been lying at a Dutch port and on the evening before the ship sailed for Scotland he went ashore to enjoy himself. He was soon intoxicated, and before returning to the vessel he went to a bookseller to purchase a book of songs. The shopkeeper had been the worse of drink also, for instead of giving his customer a song book he gave him one of a different description. The sailor returned to the ship and placed his book in a locker; the ship left the port early next day and before night she was caught in a terrible gale. Hour after hour passed and still the storm increased. Ere long the vessel became quite unmanageable and she was drifting along rudderless and under bare poles. The Captain and four of the crew spent the time in earnest prayer. While this poor man was suffering—being afraid of death and his guilty conscience pricking him—he could not join his mates. He knew nothing of the peace they enjoyed in waiting upon their God. In despair he went to the locker and drew forth his book, thinking to find some solace in it. To his astonishment he had no song book but a little volume entitled, "The life of Jesus Christ"! He was amazed at this unexpected and extraordinary circumstance and knew not what to do—Jesus Christ who had been so long despised by him and of whom his fellow-shipmen had spoken to him on that very voyage. Terror seized hold of him and he was in great misery; at last he went to the little band and flung himself on his knees beside them and asked their prayers on his behalf. To the surprise of all the ship weathered the gale and was safe in harbour next day. This stricken one was in the "dark" for weeks after he got ashore, but at length the Lord inclined his ear and heard the waiting one and he was set free in the liberty of the Son of God. His next voyage brought him to Aberdeen where, being weather-bound, he sought to let his light shine and to labour in his Heavenly Master's services We found him at Footdee with his two like-minded companions breaking up the waste ground, and on that evening when he told the story of the Spirit's dealings in his own conversion a work began which went on for years and resulted in the gathering in of hundreds to the fold of Christ. After a lull the work has been begun again and many more are being added to the church. A few incidents of the first Revival I will send to the *Guardian* again. May a portion of the shower fall on us.

Y.

THE AMENS* OF CHRIST. XXX.

"VERILY *I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible to you.*" Matt. xvii. 20.

The figure called antithesis is one that our Lord frequently used. The least and greatest objects are singled out and placed in contrast, either to indicate an impossible relation (the camel and the eye of the needle) or to intimate that the power is not in the apparent instrumentality (the seed-like faith and the mountain) or to express development (the mustard-seed and the great tree). Another instance is the stumbling of the little one contrasted with the descent of the offender to the very bottom of the sea. Again, pearls and swine.

A little before our Lord had expressed the greatness of the work of faith in contrast with the feebleness of the instrument, when Peter, moved by 'my Father who is in heaven' had recognized Jesus as the Christ, the Son of the living God; Thou art Peter, said Jesus, and upon this rock I will build my church and the gates of hell shall not prevail against it.

The disciples had not succeeded in delivering the poor demoniac boy from his enemy. Christ and the three most advanced disciples were away, upon the mount of Transfiguration. The remaining nine were, it may be, beset with troublesome thoughts not favorable to the exercise of faith. Why has Jesus left us? Whither has he gone? How long will he remain? Forty days and nights? Why should he have taken Peter and the sons of Zebedee and not us? Are they being initiated into the mysteries of the kingdom, while we sit here neglected and forgotten? What special merit is there in those three? Did we not leave all to follow him? Is this only the beginning of mysterious withdrawals? Is the Master going to leave us often in this way? Might we not as well be catching fish in the sea of Galilee?

Very unprofitable thoughts these; not unprofitable merely, but harmful. Has Jesus forgotten you? Is his care only for the three? Far from it. See this company, bringing to you a much afflicted boy to be healed. Christ has provided that you should have work to do in his absence, work of a very exalted character. He is putting great honor upon you; commissioning you to do his own choicest work; to perform in his name a miracle that shall be like life from the dead not only to this poor boy, but to his loving and sorrowing parents. Ah, what a pity that this company should arrive at a juncture when your own minds are invaded by thoughts so unworthy. If they had found you earnestly praying, contending with the adversary at the throne of grace! But the thoughts that are commending themselves to you are themselves Satanic; how shall you be able to cast out Satan?

They failed. Made the attempt and failed. Drew forth the name of Christ like a sword from its scabbard, and all the multitude looked to see what the temper of this blade might be, whether it had really the power to cut the cords by which Satan was so defiantly leading this young man captive, and to send the prince of darkness howling, or not. Much better that they had left the sword in its scabbard. They smote with it, but in vain. The enemy only jeered them the more insultingly, for the attempt and the discomfiture. The mighty works wrought by Jesus were all forgotten now. This one defeat was like the turning of the tide of fortune.

Oh faithless generation, said Christ when he came; how long shall I be with you and suffer you? Are you so little prepared yet for my departure that is shortly to be? The moment I leave you, does the entire superstructure of faith, so slowly and laboriously upreared, topple to the ground? Do you not know that I am to ascend on high one of these days, leaving you to fight the good fight of faith with a world lying in wickedness? Are you still such mere babes that I cannot withdraw for a few hours, but consternation seizes you, and faith and hope spread their wings?

Why could we not cast him out?—Because of your unbelief. He needed to be cast out of you. And this kind goeth not out save by much prayer and fasting. Putting all together it is evident that much prayer and much self-denial are needed in order that faith may get the ascendancy within us, and this ascendancy it must have before it can utter itself in noble works for God. Self-indulgence wars against the soul and hinders the up-springing of faith. The deeds of the body must be mortified. There must be faith to begin with, otherwise self-mortification will only tend to intensify our inward complacency; there must be faith that God has great blessings which he is ready to bestow upon us; there must be hungering and thirsting after these blessings. It is prayer, true, earnest, persistent prayer, that shall get us this great increase of faith that we seek; and in order to this prayer there must be great watchfulness against all indulgences that disfavor the growth of a spirit of prayer; fasting is the repudiation of all such indulgences, mental, social, physical, be they what they may.

As a grain of mustard-seed. The contrast is not between the faith and the unbelief. It is not as though our Lord had said, No matter how much unbelief is in you, if there is a spark of faith in your heart; a drachm of faith will save you though a thousand pounds of unbelief were dragging you down. No; the contrast is between the faith and the vastness of the work which it accomplishes. For what is faith? It is simply giving way to God, and letting his might and majesty have free course through our will and affections. As though a man had piled a great many bags of sand against a door to keep it from being opened: let him take these away, the door will open, light, air, the physician be free to enter. Their unbelief kept the door closed by which the divine power would have entered and wrought gloriously.

Faith is cessation from self: from self-reliance, self-interest; it is letting God be true. Think not that there must be in the heart a mighty consciousness of the divine power, in order that that power may be mightily manifested through us. The word of faith is nigh thee, in thy heart and in thy mouth; a still small voice is the voice of the Spirit.

The faith which overcomes is the faith which recognizes God as he is, which delights in his will and seeks above all things the accomplishment of that. Though I have

* We substitute this title for the previous one. The word 'verily' is in the original 'Amen.'

faith to remove mountains and have not charity, says Paul, it would profit nothing. Let our will be coincident with that of God, and then our faith will simply be the opening of a door by which the same glorious power that was in Christ will come into the world and make the wilderness to blossom as the rose.

Notes from an Interleaved Bible.

Psalm cxx. 4. The meaning is that false words are like sharp arrows and burning coals.

5. This woe is sometimes due to the greatest of blessings, conversion, which separates us spiritually from those among whom providence still keeps us.

cxxi. 6. They who commit themselves to the guidance and guardianship of God, implicitly, shall be thus kept. *Thus guided* a man need not fear the Indian sun. The sun and the moon put for all the malefic influences of day and night. In Christ a man is a new creature and all things are become new, for he enters a new universe where all things are commanded to work together for his good.

cxxii. 4. The testimony; the divine presence in the Holy of Holies.

6. The Jerusalem here spoken of is the place where God is manifest in the midst of his people. There only is the peace of God. When the Jews become acquainted with this Jerusalem, they will be acknowledged as the true descendants of God's ancient people.

cxxiii. 4. Filled with the scorning; faith gets the victory by filling the mind with assurances of God's favor and faithfulness.

7. When the fowler has ensnared the bird, he deems his victory complete. When Christ was in the sepulchre, the door sealed, a guard stationed, they dreamed their victory complete. But he arose, leading captivity captive.

cxxv. 1-5. The Zion and Israel here assured of the Lord's abiding protection, are described as the people of God, the righteous, the well-doers. They that turn aside from God's paths, as the Jews did, shall be classed with the workers of iniquity. The kingdom is given to a nation bringing forth the fruits thereof, and the promises are for those who walk in the steps of the faith of father Abraham.

cxxvi. 4. As streams dried up are made again to flow by copious rains.

5. Shall reap. One soweth and another reapeth. His works shall follow him. Some shall first see their converts in heaven.—The Weeper of Gethsemane shall doubtless come again with rejoicing.

cxxvii. 2. The man of faith and the unbeliever are here contrasted. He who knows not a heavenly Father, toils and struggles and has a weary conflict; his bread is but the bread of sorrows; vanity clings to all he does. But he who has faith in God's promises, labors without anxiety and gets all the sleep he needs. Instead of vanity his portion is the love of God sweetening all his toil. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?

cxxviii. 4. He who is guided of God in all things, in his marriage, in the nurture of his children, in all he does for his family, shall find in his wife and children blessings not known to those who are guided by self-will or the maxims of the world.

cxxix. 4. The cords by which the wicked bound me.

8. Men were accustomed to say this when they saw waving harvests, recognizing in them the blessing of God and not merely laws of nature.

cxxx. 4. The connection between forgiveness and the fear of God is one that cannot be understood without experience. By means of forgiveness we are enabled to get near to God and see the excellence of his will. The servant who thought his master austere and tyrannical, buried his talent, would yield no service.—At this point the Psalmist is already well out of the depths. At the close he reaches a notable height of spiritual perception.

cxxxi. To wean from the world is a phrase so familiar that we hardly perceive its full significance. My springs are in Thee.

cxxxii. 14. For ever: the 'if' is in v. 12.

cxxxiii. 2. Thus united in Christ, the blessing that comes upone on shall be sure to make its way to the rest. The whole body participate when the grace of God is poured out on one. They that stand apart from their brethren separate themselves not merely from what is in them, but from boundless grace that may descend upon them. But the blessing is not likely to descend till they come together. Churches that are exclusive, condemn themselves to sterility, the evidence of which will appear in the value they attach to earthly honor and substance and influence.

Epitome of News.

SATURDAY, May 29, 1869.

—There are about 1000 books annualy published in Great Britain, on 600 of which there is a commercial loss, on 200 no gain, on 100 a trifling gain and only on 100 any considerable profit: 750 are forgotten within the year, another 100 in two years, another 150 in three years, and scarcely ten are thought of after twenty years. Of the 50,000 books published in the 17th century, not more than 50 are now in estimation, and of 80,000 published in the 18th century, not more than 300 are considered worth reprinting, and not more than 500 are sought for at the present time!

—*Times of India*: Dr. Rubini, of Naples, is said to have treated 377 cases of cholera in all its stages, with tincture of camphor, without the loss of a single case. He asserts that the comparative failure in the employment of this remedy hitherto is due to the mode of preparing it. His plan is—to distil the spirit until he has got rid of so much of the water contained in it—that one pint of spirit will take up one pound weight of camphor. As a preventative, reducing the prevalence of cholera in a district, he recommends that five drops on sugar be taken three or four times a day. In severe cases of cholera he gives five to twenty drops every five minutes. Water must never be used as a medicine or the camphor will be liberated."

—A very painful affair is said to have transpired at Delhi. The story, as it has reached the *Delhi Gazette*, is that a native Christian pastor there has been arrested on the serious charge of having some twelve months ago murdered his former wife and *her* child. After his conversion to Christianity, the story goes, he married a Christian girl, concealing the fact of his Mahomedan wife being still alive and resided at Lahore. On the fact of her existence becoming known he invited her to rejoin him at Delhi and there foully murdered her and child she had borne while separated from him. Such is the charge; the trial has not yet commenced.

—Private Thos. Waterhouse, 105th Regiment, has been sentenced to death at Allahabad for the murder of a comrade.

—The directors of the Bombay Omnibus Company have sold the concern to a Mr. Narayan Crustna Laud. The lines should be extended to other parts of Bombay and not restricted to the one beat connecting Moombadevi and the Fort.

—*Times of India*: "The *Oudh Ukhbar* reports that in the Gondah district some children were at play. One acted the part of a Commissioner; another that of Deputy Commissioner; and a third that of a soldier. A fourth boy was made to play the part of a criminal for the occasion. He was tried, convicted, condemned to death, and actually hanged. This resembles the case that occurred in this presidency the other year. A juvenile court was assembled, the culprit duly tried and sentenced to death as per programme agreed upon, and tied to a bullock to be dragged just a little. The bullock, however, overdid its part, and bolted with the boy over ditches and through prickly pear hedges, so that he died."

—Mr. Gibbs, the Agent for the British Indian Telegraph Company, says: "The Great Eastern Steam Ship will leave England with the Cable in November next, and, on arrival at Bombay, will immediately commence the laying of the Cable from that Port to Aden, and it is to be hoped that before April 1870 there will be a direct and reliable Telegraphic communication between India and England by this route."

The Cable is to reach Bombay through the Back Bay. Mr. Gibbs adds: "On the completion of the line to Bombay, steps will be taken to extend the communication to China and Australia, and the first recommendation will doubtless be to lay a submarine Cable from Bombay to Galle. The Telegraph Construction and Maintenance Company are about to lay the New French Atlantic Submarine Cable between Brest and St. Pierre, in Newfoundland, next month, and from the success which has attended their laying of the present Atlantic Cables, there is every reason to expect that they will be quite as successful, from their great experience, in the laying of this, as well as the Indian Line above referred to."

—*Times of India*; Simla: "Colonel Haines, Tutor to the Maharajah of Mysore, has resigned, and his resignation has been accepted. He is over 62, and came out from England to assume charge of the young prince's education. The Colonel desired to be wholly independent of the Commissioner, Mr. Bowring, but that could not be.

"The little State of Ali Rajpore in Central India has just been sequestrated, and placed under the administrative charge of a British officer in consequence of the incorrigibility and incompetency of the Chief. Annexation is dead since 1857, so the revenue accounts of the State are to be kept wholly distinct and separate from all British Indian accounts, and all surplusage credited to the State of Ali Rajpore."

—*Overland Mail*, May 7: Great numbers of the working classes are emigrating to Canada.—The Merchants' Company prosecution has ended, and the defendants are discharged.—The Ministerial changes in Spain will not take place until the form of Government has been decided on.—A Carlist conspiracy has been discovered at Barcelona.—Switzerland has sent an invitation to the British Volunteers to attend the Swiss national Shooting Festival.—The official correspondence on the Staff Corps Retirement Scheme has been published.—The old Bank of Bombay will pay its first distribution of assets on June 30.—Several robberies of fire-arms have taken place in Ireland.—The new Royal Academy Exhibition building has been opened.—Amongst the deaths recorded this week are Sir A. W. Buller, M. P., Sir J. E. De Beauvoir, Sir T. M. Wilson, Major-Gen. Sir H. W. Rooke, Col. H. Mel. Kyd, Capt. H. F. Bamford, late Bengal N. I., Capt. D. O. Brien, Lieut. W. H. Childers, R. N., Mr. H. Nevill, Madras Civil Service and Mr. G. Jessop.—The Londonderry riots, which so disastrously marked the visit of Prince Arthur to that city, have been under investigation, and the verdict on the death of the two men who were shot, censures the authorities for not exercising sufficient precautions to preserve the peace of the town. In this riot, as in the case of recent agrarian murders, and the strange proceedings at Cork, there are ample signs of disaffection to warrant Lord Stanley's description of the state of Ireland as exceedingly grave—a feeling of insecurity and uneasiness prevailing throughout the country. Correspondents assert that landlords are filled with terror, many of them being afraid to leave home, and they are always armed.—The new Royal Academy building, on the site of Burlington House, Piccadilly, has been opened. The Exhibition this year is spoken of with general approbation, and the new Academy building is declared to be one of the most ornamental and best-proportioned in the metropolis, and the magnificent galleries to far surpass all the picture galleries in existence. An inaugural banquet was given on Saturday, Sir Francis Grant in the chair. There was a grand assembly; amongst the speakers were the Duke of Cambridge, the Archbishop of Canturbury, the Prime Minister, and Mr. Disraeli.—Of other metropolitan works, it is announced that the Holborn Valley Viaduct and the new bridge at Blackfriars will be opened in July.—The Rossini Festival at the Crystal Palace has been a great success. There were 3,000 performers, conducted by Sir Michael Costa.—The 80th anniversary of the Royal Literary Fund was held on Wednesday, under the presidency of Lord Stanley.—The example of Mr. G. Peabody has been followed by Mr. A. T. Stewart, of New York, who has given 6,000,000 dollars for charitable purposes. The bulk of the money is to be expended in building two large hotels, one for single working young women and the other for single working young men.—A party of Prince Napoleon's aides-de-camp have made a trip from Nice to Villafranca on water velocipedes. These machines consist of two miniature parallel canoes, which support a sort of chair; the paddle-wheel, placed between the canoes, is propelled by the feet only, and is covered, like the paddle-wheel of a steamer, to protect the driver from the water it throws up. Their speed is said to be very great.

MONDAY,—MAY 31.

—*Times of India*: "The first thing that the Ameer Shere Ali did after reaching Cabul was to establish a circumlocution office! This done, an order was promulgated that in future, when any complaint had to be made, it was to be preferred in writing through the proper channel. The Ameer's next order was that roads should be put in proper repair, like those he had seen in Hindostan."

—*Indian Daily News*: Kote Chandpore, May 17: "We had an awful storm all last night, something like the one we had at Chowgatcha in 1867. Our verandah this morning was full of mangoes, jacks, and fish; the fish were blown into the house from the river, which is close by."

—Same: "Many questions have been asked as to the legality of sporting lotteries, such as those which have been lately drawn here. One correspondent asks if the lotteries alluded to in the following paragraph from a home paper are not of the same character as the Calcutta ones:—

"'The proceedings against the six persons who are charged with establishing and conducting sporting lotteries under the name of the 'Lucky Bag' and the 'Deptford Spec.' were resumed at Bow Street on Thursday; and after some further evidence had been given, they were committed for trial, the same bail being taken as upon the remand.'"

—*Indian Public Opinion*: "Large flights of locusts have been observed in the Lahore and Shahpur districts. The crops having been cut, these insects can do little harm at present, but we imagine measures should be taken to destroy the eggs which have been deposited on their halting grounds."

—The *Overland China Mail* reports that 300 emigrant coolies, on board the French vessel *Tamaris*, bound from Macao to Havana, mutined off the Straits of Sunda. Some of the coolies were killed, but eventually the officers and crew had to take to the boats, leaving the Captain and Interpreter on board. Before leaving the ship, however, they disabled the rudder. Steamers were despatched from Batavia in search of the coolie ship, but no further news had been received of her when the China Mail left.

—*Friend of India*: "There are records of 38 joint stock companies engaged in producing tea in India. Their nominal capital is millions, their subscribed capital 31 millions, and their called up capital 3 millions sterling. Mr. Fielder estimates the number of private planters at 200, but this we believe to be below the truth. The imports of Indian tea into England have steadily risen from 262,839lbs. in 1851 to 7,084,000lbs. in 1867 [illegible] an average price of 1s. 9d. to [illegible] a pound.

"In language which does [illegible] —Sanctioned by the authorities, and yet not so strong as that employed by the vernacular newspapers and by the Police officials years ago, the Sanitary Commissioner for Bengal shows that the horrors and obscenities of the Jagganath pilgrimage have in no degree abated, and proposes remedies similar to those which we lately urged. Already thousands of pilgrims are on the march from the most distant parts of India to Pooree, to share in the 'Ruth Poojah' of Sunday, 11th July. And still the words of the best authority on the subject are true—'Where suttee has slain its thousands pilgrimage slays its tens of thousands.'

"Ever since 1196, when Rajah Anung Bhim Deo built the great temple at a cost of from thirty to forty lakhs of rupees, to expiate the crime of killing a Brahmin, the Lord of the World, which "Jagganath" means, has attracted thousands to his shrine. When Orissa lost its independence and the anarchy which prevailed in India during Mussulman invasions and Mahratta and Pindaree raids made travelling unsafe, the number of pilgrims must have fallen off while the merit of the pilgrimage increased. Then it was, probably, that Pandahs, or pilgrim recruiters, were first employed. Spreading themselves all over India and supplied with the holy food—a hideous mass of corruption generally—prepared in the temple, these men induce women chiefly to set out on the pilgrimage. Wretches more abandoned than these recruiters it would be difficult to imagine. The revelations made by a correspondent of the *Shome Prakash* of 8th May 1867, in some respects too gross for our columns, have never been denied nor disproved, and they are more than confirmed by the annual police reports which rarely see the light. Slavery, prostitution, lunacy and finally welcome death mark the fate of many a respectable matron and superstitious widow who, with all their wealth, are induced by the lies of the recruiters to leave home. The recruiters own the lodging houses in Pooree into which delicate females, taught some shamelessness by the hardships of the long road, are thrust in crowds that breed disease and complete the debauchery of mind and body. Dr. Mouat found that eighty persons had passed the night, and that in the best pilgrim hotel of the place, in a room thirteen feet long, ten and half broad and six high, with a low pent roof and one entrance.

"The vernacular newspapers pertinently ask why pilgrim hunters should not be placed under regulations similar to those of licensed cooly recruiters. Certainly the Police should look after the pandahs. Any other point demanding the interference of the law, is the obscenity openly paraded before tens of thousands and recommended to them by the songs and practices of the priests, during the festival. The Penal Code protects the figures on the temples and the cars, but it does not exempt from punishment the abandoned wretches who, by word and gesture, demoralise the ignorant people. The police have more than once asked to be permitted to prosecute these scoundrels whom, in native eyes, we now protect and encourage. Again the Contagious Diseases Act should be applied to Pooree—the temples alone contain 120 dancing girls. But the principal reform and the source of all others, is the levying of all the cost of sanitary and other improvements, from the priests and pandahs. The establishment of Jugganath is immensely rich. It consists of 640 persons who attend the god, making his bed, waking him, giving him water and a tooth-pick, painting his eyes, feeding him with rice, giving him *pan*, washing his linen, counting his robes, carrying his umbrella, telling him the hours of worship and so on. Besides these, the 120 dancing girls and 400 cooks there are 3,000 priests and pandahs. These men, as we have seen, strip the pilgrims of all they possess and even sell them or lend them money. From the Rajah to the *pandah*, all who share in the spoil should contribute to the expenses which they necessitate by bringing such crowds together."

—The China papers report a curious scene which lately occurred in the Shanghai mixed courts. A dissolute prodigal, having a chain round his neck, to which his hands were fast, was brought up by his father. The parent, a very respectable looking man, declared he could make nothing of the prisoner. He had tried all means to cure him of his propensity for smoking opium, but without effect. If he gave him money, it [illegible] clothes were at once pawned to [illegible]. Latterly, he had been chaining. [illegible] effect that would have; but his appearance on that [illegible] was because he had broken out, and had been picked up by a policeman. In fact the father declared that he would be glad if the Court would take him in hand and give him a severe punishment. The judge advised him to give his son another trial and added that, if after one punishment he was still incorrigible, Chinese law would permit decapitation on the consent of the father."

—*Bombay Gazette*; London, May 7th: "As to Maynooth, a question which at one time it was feared might prove a wedge to cleave asunder the Ministerial majority, Mr. Gladstone again had it all his own way. The Scotch Protestants and the English Dissenters stood by him almost to a man, the solitary defection being Mr. Aytoun, the member for Kirkcaldy. Last night the Maynooth clause was hotly debated for several hours, two points being raised. One was on an amendment by Sir George Jenkinson to throw the compensation to the College on the Consolidated Fund instead of paying it out of the Irish Church property, the other by Mr. Aytoun to reduce the amount of that compensation by giving, not a lump sum as the bill proposes, but an individual payment for life interests. Both amendments were rejected, the first by a majority of 126, the second by a majority of 107. After clearing this obstruction the House went on at a canter through the remaining clauses up to clause 58, and at this point they resumed this morning at a special sitting."

—The Ship "Star of India," from Cardiff to Japan, has put into the Cape of Good Hope with loss of rudder and on fire; the crew, having become mutinous, attempted to burn the ship.

—The Punjab Bible Society reports the completion of a great work—the publication of the New Testament in the Goormukhee character and the Punjabi dialect in an edition of 3000 copies, besides 4000 copies each of the four Gospels, the Acts and Epistle to the Romans. Many of the Society's Bibles and tracts, in English and Oriental languages, are bought freely at its railway stations and from colporteurs.

—*Delhi Gazette*: "It is no inconsiderable proof of the advanced views and progressional tendencies of his Highness the Maharajah of Jeypore, that he has himself assembled within his capital, under his especial auspices and patronage, a Congress for the advancement of social science, and the diffusion within his territory of the benefits which can thereby be secured to his people."

Dr. Valentine, vice-President of this Congress, has thus spoken of its aim and character: "The Congress, although having its origin in Jeypore, and in consequence much taken up with the discussion of matters connected with this state, is one having no official connexion with it whatever, but is intended to embrace the whole of the native states and districts of Ajmere and Mhairwara, binding them together in one common bond of brotherhood, for the encouragement of social, intellectual, and moral progress. The projectors have been then very careful to place it upon this independent footing, believing that the work of social progress in India, to be efficiently done, must be undertaken by the people themselves, with only such assistance as a wise and liberal Government (after being asked) may consider absolutely necessary."

—Dr. Mackenzie has been making some successful experiments in silk culture in the Dharwar gaol.

—*Times of India*: "A few days ago a male tiger, measuring 9 feet 2 in. long, was shot at Lanowlee by one of the staff on the railway."

"From and after to-day the new station of the B. B. and C. I. Railway, at Grant Road, will be opened, whilst the temporary station in Bellasis Road will be closed. There will be a change in the times of the arrivals and departures of the trains. Several alterations in the trains in the time tables of the G. I. P. Railway are also announced."

"We are glad to learn from the *Deccan Herald* that Mr. Stephen Jacob, who has gained an appointment in the Indian Civil Service in the last competition, is the son of the late Captain William Jacob, R.E., who was astronomer to the Madras Government, and died at Poona, a few weeks after his return from England, for the purpose of assuming a Government Observatory at Poorandhur. Mr. A. H. Leith Fraser, whose name also appears in the list, is the son of Dr. Fraser, the Railway Magistrate at Poona."

—The staff of the locomotive branch of the G. I. P. Railway have presented a testimonial to Mr. R Charlton, Loc. Supt., about to retire.

—A Mr. Napier, at Bangalore, undertook to walk 100 miles in 24 hours, but after walking 69 gave out.

—*Madras Athenaeum*; Vellore: "The intense excitement which lately prevailed in our agitated little station has partly subsided, and Reason has once more asserted her sway over intellects which fear had previously paralysed. The affair originated, as I told you before, in a 'row' between the two rival Mahomedan sects of the place. The more fanatic taunted the quieter portion of our Mussulman population, saying that the latter were afraid of the Feringhees and dare not join them in exterminating the hated foreigners, until at last the feud ran so high that one sect 'reported' the other. Then there has been a strange subadar, who never reported his arrival, living in the lines of the 28th Regiment, together with a Moulvie from Madras, and these two worthies have been doing their utmost to unsettle the minds of the sepoys. The subadar was simply walked off, and the Moulvie was made to give bail. The proceedings of the Court of Inquiry have been kept a mystery, though why there should be this secrecy, 'no feller' knows."

—Shere Ali wants to have the army directly under the control of Government, says the *Bombay Gazette*: "Instead of having countless chiefs under him, each having his own petty force, supported by means of a jageer, or grant of land, conferred by the ruling power, he has determined to make all the soldiers directly his own, confiscating the jageers of the chiefs and seeking to console the losers with allowances of money which we may be sure, judging by his well known stinginess in money matters, will not be particularly liberal."

WEDNESDAY,—JUNE 2.

—The *Dnyanodaya* has an article on Jinjera pointing out the deplorable condition of the inhabitants of that principality, with no representative of the paramount power to curb the tyranny of the ruler.

—A dinner to cost Rs. 50,000 has been ordered for the November ? festivities in Agra.

—It is stated that the deaths in Jubbulpore, during the week ending May 22nd, were, by small pox 200, by cholera 350. The statement seems scarcely credible.

—We give in full the subjoined official Notification: "It is with deep regret that the Chief Commissioner finds himself called upon to announce the death of Captain Ennis Twyford, Officiating Deputy Commissioner of Raepore.

"Captain Twyford's death was incurred solely in the devoted pursuance of his duty. Intelligence had reached him of a sudden outbreak of cholera at the relief works on the Raepore and Mundla road, which was followed by so great a panic among the labourers and some of their supervisors, that he felt his immediate presence there necessary. Proceeding at once to the scene of the epidemic, he took every possible step to place the temporary hospitals in an efficient condition, and there can be no doubt that his presence did much to reassure the sinking in spirit. It was not until the epidemic seemed to be taking a favourable turn that he set out again for Raepore, but before he could reach his headquarters he was himself attacked by cholera, and died after a 28 hours' illness, notwithstanding the assiduous care and medical skill with which he was tended by the Revd. Mr. Lohr, a German Missionary, who had established himself two miles from Nandghat, where Captain Twyford was taken ill.

"By Captain Twyford's death the administration loses a support which it can ill spare at a time of difficulty, and the people of his district are deprived of an enlightened friend and protector, whose last act is but a worthy completion of his honourable career among them"

—Cholera has broken out at Punderpoor.

—*Madras Mail*: "Her Majesty's Ship *Scylla*, which lately returned from China and Japan to England has solved a rather interesting problem in pisciculture. When the ship was docked a number of live oysters were found sticking to the bottom—oysters which Commander Stewart recognised as those which are found at Amoy in China."

—Col. Gibbard, M.Hov, has engaged 12 Ghats.

—*Indian Daily News*: Correspondence: "The ravages caused by the storm of the 16th have been something frightful. There is scarcely a hut or house, unless a strong masonry one, that is standing and has not suffered some harm. Trees of the largest growth and half a century old have been uprooted—roads, drains, ditches and nullahs are strewn and choked with their broken branches and leaves and other *debris*. Bamboos snapped in the middle; betelnut trees split up in ribs, from the root to the top. Hundreds of lives have been lost, specially on the river and the *chars*; and boats and cattle innumerable sunk, and were led away by the sea-wave that accompanied the gale. The river here suddenly rose to at least 10 feet above the ordinary level."

THURSDAY,—June 3.

—Announcement by a contemporary: "The Portuguese inhabitants of Bandora have raised a subscription to give a mass on Sunday, the 6th instant, on account of the great easiness they got from the B. B. and C. I. Railway Company in bringing up one of their local trains to the terminus station of the G. I. P. Railway Company."

—*Pioneer*: "If any one doubts the real purpose of Sir Richard Temple's visit to Europe at this juncture, let him ask himself why the Spanish Cortes have up to the present time, under one pretext or another, constantly delayed the selection of a King."

FRIDAY,—June 4.

—The *Indian Church News*, after describing the celebration of the glorious festival of Corpus Christi at the Roman Catholic Cathedral, Madras, says: "An immense concourse of people followed in procession, and by their pious and edifying behaviour, and by their act of public worship, the prayers of the kneeling multitude ascended to heaven, as an act of reparation for the insults offered to the most High in the most adorable sacrament of the Eucharist. It affords us great pleasure to notice that the many non-Romanists present behaved as became Christians."

They knelt before the Host, we suppose. Christians of three centuries ago would have died rather than do it.

—Reuter's telegram, Calcutta, June 3rd: "The loss of the Rangoon Mail Steamer *Cheduba* is reported. It is supposed she foundered during the recent Cyclone in the Bay of Bengal on the 15th May. No tidings have been received of her."

—The silver mine at Sabathoo yields one part of silver to four parts of lead.

—*Indian Daily News*: "The cultivation of the poppy is to be largely increased in the Bengal Presidency, and at once, in consequence of the proclamation of the Emperor of China, prohibitory of opium cultivation in any part of the imperial dominions. The abandoned agencies of Seetapore and Rohilkund are to be immediately re-opened at a net increase charge of Rs. 4,000 a month. The fixed annual quantity of provision opium is to be 48,000 chests with, in addition, a reserve of 10,000 chests to be gradually provided. The consequent necessary orders have been issued in time for the cultivation of 1869-70."

—Deaths last week, 356.

—Rao Bahadoor Bhasker Damodhur, Subordinate Judge of the first class at Poona, has been appointed to officiate as fourth judge of the Court of Small Causes at Bombay in place of Mr. Moroba Canoba.

—The Government of India has informed the Archdeacon of Calcutta, in reply to a question raised by him, that neither junior Chaplains, nor Clergymen of the Additional Clergy Society, nor Missionaries, are exempt from the Income Tax.

—*Bombay Gazette*: "We regret to see that it has been found necessary to break up the Fort Christian schools for the present. For eight months in the year, during the last three years, when the Cathedral Trustees were trifling with the money which ought to have been devoted to building a permanent school house, the school has been kept up in tents on the Esplanade, at the expense of one disinterested and generous person alone. During the monsoon up till now Government has kindly allowed the use of the Cooperage for the same purpose. But this year we are sorry to hear that the Commander-in-Chief requires the Cooperage for his own use and (doubtless much to His Lordship's own regret, when so good a cause is injured thereby), has been constrained to forbid the use of it for the school."

TELEGRAPHIC NEWS.

London, May 26th.—Paris telegrams announce that the French Elections have terminated. 290 returns having been made up to the present time. —The Opposition has gained four seats, and there are still 59 seats to be decided by second ballot.—The Orleanists have been generally beaten. Considerable disturbances have occurred in parts of the country, but have been no where of a serious character. M. Lesseps has [illegible] Marseilles; neither were M.M. [illegible] Jules Favre returned.—At a ban[illegible] Petersburg, General Kauffman has declared that the days of conquest by Russia in Central Asia have passed and that those of peace have commenced.—Concerning the war against Bokhara, he would give no contradictions (sic) because the war had not been provoked by Russia but was attributable to the necessity of defending herself against the hostility of the Emir.

28th.—A despatch of Earl Granville's has been published deciding to guarantee the New Zealand low (? loan) and stating that it is the duty of the Colonists to protect themselves against the Maories.—A rebellion has broken out at Kirgiz (among the Khergiz Hordes) against the Russian rule and several thousands of Cossacks have joined. The garrison of Orenburg on the frontier is marching against them.

29th.—The debates on the Spanish constitution have been concluded. The constitution was formally promulgated yesterday.—*La France*, of to-day, states that Queen Isabella, after a long deliberation with several of her former Ministers, has declared she will not abdicate in favor of the Prince of Asturias.—Serious disturbances have occurred at Amiens, Lille, and Toulouse, but they have been suppressed.—The *Journal Official* contradicts the statement made by the *Moniteur* that arrangements have been made between France and Italy for the evacuation of Rome by the French troops in September. The *Journal Official* declares such news to be false.

31st.—Mr. John Motley, the new American Minister at the Court of St. James's in reply to an address presented to him by the Liverpool Chamber of Commerce yesterday, said it was the most earnest hope and desire of the President and people of the United States to cultivate faithful and friendly relations between England and America.—The advancement of civilisation, Mr. Motley said, was dependent on the maintenance of peace between all nations, but especially between England and America. His most strenuous efforts would be devoted to the maintenance of kindly relations between the two countries founded on reason, justice and honour—a principle alike necessary for conducting affairs of nations and of individuals.—The steamer *Rangoon* with the outward Indian mails of the 21st inst., left Suez for Bombay yesterday at 7 p m. (1 hour after contract time). The Bombay mail of the 8th inst. was delivered in London to-day.

June 2nd.—The House of Commons reassembled on Saturday.—The Budget Bill has been adopted. In the House of Lords last night Mr. Gladstone's Bill was read a first time. The second reading is to take place on the 14th inst.—In the House of Commons last night Mr. Otway said Government had received intimation of the intended visit of the Viceroy of Egypt about the 22nd of June, and he informed the House that arrangements for a suitable reception would be made.

PASSENGERS SAILED.

Per *China*, June 1st:

For Marseilles.—Major R. Wallace, Mr. J. R. Gardner Mr. Kennedy, Mr. H. Saunders, Mr. and Mrs. Holden and child, Mr. Elphinston, Mr. F. Chevalier, Capt. McGillivray, Major Kennedy, Major G. R. Bebbick, Mr. Jas. Jackson, Mr. W. Maule, and Lieut. C. C. Doveton.

For Southampton.—Mr. John Barnes, Mr. Rethbon Clough, Mr. William Cooper and child, Mr. Robert Simpson, Mr. and Mrs. Charlton and son, Mr. S. Newby, Mr. J. [illegible]erson, Mr. Joseph Goodhead, Mr. H. H. Brown and Assistant Surgeon J. S. Steward.

For Suez.—Mr. Ashburner, Mr. D[illegible]ley, Mr. Gaddum, Mr. Doering Mr. R. Kennedy, Mr. Bourand, Mr. Hollmann, Mr. Gibbs, Mr. W. Boyd, and Mr. T. F. Punnett.

Per *Ganga*, 2nd:

For Suez.—Mr. and Mrs. Taylor, Major Laughton, Dr. Ffolliott, Messrs. Pardan, Pollock, [illegible]eig, Coburn, Clinton, Mendham, Andrew, Urie, Donaldson, Antonia[illegible]es, McGregor, and Fonda; Syed Jumaloodeen and servant.

PASSENGERS ARRIVED.

Per *Indus*, 29th:

From Southampton.—Capt. Spreadbo[illegible] Capt. Lockie, Dr. and Mrs Wigher, Mr. and Mrs. Fielay, Mrs. Hallam, Miss E. Hall, Messrs. Adam Smith, Bousfield, Macleod, and Mudeen.

From Marseilles.—Capt. Hardy, Mrs. Tanner and infant and European female servant, Messrs. Williams, Edwards, Watson, Adams and C. Morgan[illegible]

From Suez.—Capt. Foster, Col. Messrs. Day.

From Aden.—Mrs. C. Pinshaw and four children, Messrs. M. Israelites, Hajee Mahomed, Ahmed Mahomed and friend.

DOMESTIC OCCURRENCES.

BIRTH.

[illegible]BERG.—At Hyderabad, Sind, May 25th, [illegible]e of the Rev. H. Isenberg, of a son.

MARRIAGES.

CAPIN—SWAIN—May 17th, at Kotree, Sind, at Christ Church, by the Rev. Mr. Anderson, Captain F. Capin, Indus Flotilla, to Sarah Swain.

WARNEKEN—SLATER—June 2nd, at St. Andrew's Church, by the Rev. John Paton, B. M. I. S., Herman Henry Warneken, Esq., to Jane, second surviving daughter of the late David Slater, Esq., Edinburgh.

DEATHS.

JORDAN—June 2nd, at Oak Lane, Fort, Bombay, after a lingering illness of several years, Arratoon Jordan, Esq., late of the Accountant General's Office, aged 57 years.

LINDFIELD—May 30th, at Mazagon, Walter Henry Lindfield, aged 47 years.

PURDIE—May 26th, at Nulwar, near Goolburgah, Mr. Alexander Purdie, Inspector G. I. P. R., Contract No. 19.

STUART—May 29th, at Colaba, Ella Disbrane, the beloved child of Mr. and Mrs. C. A. Stuart, aged 9 months.

KING—May 29th, at Byculla, Alfred George, the son of Mr Alfred King, aged 16 months.

QUESTA—May 29th, at Cavel Street, Kalbadevie, Bombay, Solomon S. Questa, late Master Ship *Marquard Family*, aged 31 years.

WIGGINS—May 26th, at Raepore, of cholera, Herbert George, the only son of Mrs and Mr. George Wiggins, Educational Department, Central Provinces, aged 19 months and 11 days.

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ASIATIC SOCIETY OF MUMBAI

ABJURATION OF ROMANISM BY A PARISH IN DAUPHINY.*

(From the Evangelical Christendom.)

In the month of October, 1868, Pastor Fermaud, President of the Consistory of the Reformed Church at Grenoble, visited for the first time, a commune in the old province of Dauphiny. A large crowd of persons awaited his arrival in the principal room in the *mairie* and its approaches. There were, in fact, gathered together, pretty nearly all the population of the commune, who had taken the resolution to embrace the Protestant faith. The pastor, in a long discourse, earnestly impressed upon his audience the obligation which rested upon them once more to effect well upon the serious step which they were on the point of taking. He then had presented to him a roll of names, appended to a formulary from the liturgy of the Reformed Church for the reception of catechumens, being the signatures of those who persisted in making this act of formal adhesion to the principles of that Church—that is to say, if we understand aright, of all the adults who composed the meeting.

Two months later, on the 27th of October, a still more decisive proceeding took place in the same building. A more numerous meeting than the former, and which was now joined by some persons belonging to the neighbouring communes and Protestants scattered over the adjacent country, was held, to celebrate, according to the rites of Protestantism, the anniversary of the birth of the Redeemer of the world. On that day the Lord's Supper was celebrated as a Protestant ordinance, and with the most thoughtful attention by those taking part in it.

A fact "e this—a whole commune, or nearly so, sepa ng from the Romish Church and passing over t ne Reformed Church in this public manner—nevitably created no little stir in the country around. But what was its real value? Was not the pastor too hasty? Had he not attached undue importance to mere fugitive impressions, such as are sometimes seen to be the result of some conflict with a *curé*, or some other local circumstance? The enemies of our faith have not failed to say that such is the case; but in a singularly interesting pamphlet, entitled, "How Protestantism was established in the Commune of Notre-Dame-de-Commiers (Isère,") and for this notice of which we are indebted to our Paris contemporary, *L' Espérance*, Pastor Fermaud has put an end to all these suppositions and censures.

The idea of embracing the Protestant faith was, in fact, one which was welcome to the minds of the Roman Catholics of Notre-Dame-de-Commiers, on occasion of a quarrel of the diocesan authority; but it was in 1860 that they began to address the President of the Consistory of Grenoble, at first by letters and afterwards by a deputation, consisting of three of their number. With a prudence which some of our fellow-Protestants may perhaps deem excessive, Pastor Fermaud replied, at first, somewhat coldly to these overtures. He made his visitors understand that before becoming a Protestant it was necessary to know what Protestants are—that such a step required, first of all, an enlightened and convinced conscience, and that they would do well to begin by endeavouring to obtain from their bishop the redress of the wrongs of which they believed they had reason to complain. For *more than five years* he held the same language to them; but then, in 1865, a petition bearing the signatures of forty-three heads of families, and of nine out of ten municipal counsellors, was forwarded to him by the mayor of the commune, begging him to come himself or to send them a minister of the Evangelical religion. In spite of this appeal, Mr. Fermaud renewed his exhortations. It was not till the commencement of 1868 that, after a resolution of the Consistory, a suffragan pastor proceeded to Notre-Dame-de-Commiers, where he performed the first Protestant services (baptisms, marriages, and burials), and finally it was not till October, 1868, after eight years' trial, as has been already seen, that M. Fermaud himself proceeded to receive the adhesion of those who thus sought recognition from him.

These details, borrowed from M. Fermaud's narrative, demonstrate at once the Christian wisdom of that pastor and the steadfastness of those whom he had the happiness to introduce into the Protestant Church.

In conclusion, let us not forget to quote the wise words which, according to Pastor Fermaud, fell from the lips of the Prefect of the department. The inhabitants of Notre-Dame-de-Commiers having applied to him to obtain that which their bishop refused, that high functionary replied to them in substance, "It does not belong to me to grant you what you ask. As to your becoming Protestants, it is a serious matter; but it is not for me to oppose or to allow it. It is your business." How desirable it is that everybody in France should understand as well as the Prefect of the Isère the point at which, in matters of religion, the power of the civil authority ceases to act!

*"Comment le Protestantisme s'est établi dans la commune de Notre-Dame-de-Commiers (Isère)."

THE SINAI ROCK INSCRIPTIONS.

(From the Athenæum.)

The Camp, Wady Igné (Mugháirah), March 7, 1869.

After four months' careful study of the Sinaitic Inscriptions, I have at last solved the difficulty of their interpretation. Although the palæographic details must necessarily be reserved for a more extended report, a slight sketch of the method employed in deciphering them, and the results at which I have arrived, may not prove altogether uninteresting to you. My first impression on seeing the inscriptions was, that the chief difficulty had arisen from the inaccuracy of former copies, and I was convinced that some practice and considerable familiarity with the writings were requisite before a faithful reproduction could be hoped for. I accordingly proceeded to make careful drawings of all that were accessible in our immediate neighbourhood, and spent as much time as possible in studying them daily upon the rocks themselves. Wishing also to form an independent opinion, I carefully avoided consulting any of the alphabets which had been constructed by previous essayists, until I should myself arrive at some conclusion, or find some internal evidence to afford a clue to the mystery. The result of my investigations was a conviction that the Sinaitic inscriptions, so far from being in a unique and unknown character, were in reality nothing but another phase of that Semitic alphabet whose forms appear alike in the Hebrew, Arabic and Greek. They seemed, indeed, to constitute an intermediate link between the ordinary Hebrew and the Cufic, and this relationship was shown still more clearly by a comparison of the two classes in which the Sinaitic writings principally resolve themselves. In some cases the letters are detached, and bear a strong resemblance to the Hebrew; in others they are connected by a line, and their forms being more cursive, might be mistaken by an unpractised observer for Cufic. As I acquired greater familiarity with them, the identity of individual letters almost forced itself upon me; but I still refrained from attempting any transliteration which rested upon such speculation alone, and determined to wait until I had seen the larger collection in Wady Mukatteb before putting my conjectures to the test. I noticed, moreover, that Greek inscriptions were of frequent occurrence amongst the Sinaitic, and if external indications could be trusted, coincident with them in date; and I entertained great hopes that I might meet with others in Wady Mukatteb to confirm my views; especially as at least one bilingual inscription was reported to exist in that place. Nor were my expectations frustrated by the result. On the 26th of January Mr. Holland and I started for Mukatteb, with the intention of copying, if possible, the whole of the collection there. We had even then copied a large number in other parts of the Peninsula, my book alone containing over eight hundred of them.

Our first visit was to the alleged *bilingual* inscription, and I found that the evidence of the Greek and Sinaitic writing of which it consists having been executed by the same hand was even more incontrovertible than it had been described. I remarked, at the same time, that the copies hitherto brought to Europe were so inaccurate as to convey but a very faint idea of the real appearance of the stone. The inscription not only confirmed my previous views as to the co-existence of the Greek and Sinaitic, but established the correctness of my identification of the various letters occurring in it. Still, adhering to my former resolution, I made no theoretical deductions, and regarded the identification of these very letters as dependent upon the discovery of additional proofs. These I shortly obtained, and in such numbers as to form an overwhelming weight of testimony to the accuracy of my deductions. I have now copied no less than twelve inscriptions in which the Greek and Sinaitic occur together, undoubtedly by the same hand, and I have been enabled, by their means, not to construct an alphabet, but to demonstrate the value of every letter of the Sinaitic.

I have been thus far particular in describing the method by which the results I am now about to communicate have been attained, as I am sure that in a question upon which so many conflicting opinions have been formed, I shall otherwise hardly escape the imputation of theorizing or partisanship.

The inscriptions consist of detached sentences, in a Sinaitic or rather Aramæan dialect, for the most part proper names with such introductory formulæ as Oriental peoples have been from time immemorial accustomed to prefix to their compositions. Thus far they accord with the account given by Cosmas Indicopleustes; and I see no reason why, without arguing for a too remote origin, his Jewish fellow-travellers whould not have been able to read, as he asserts they did, inscriptions in a language and character so cognate to their own. The alphabet of the Sinaitic inscriptions agrees in part with that constructed by the late Prof. Beer, whose work I have since consulted, and who seems to have recognized the existence of the bilingual inscription to which I first alluded. I have no doubt that had that eminent scholar possessed opportunities of studying the writings *in situ*, or at least of obtaining accurate transcripts, he would have succeeded in a correct rendering of the whole; as it is, his alphabet is but partially correct, only so far as he was furnished with accurate data on which to proceed. To his theory concerning the authorship of the inscriptions I cannot give so full assent. That they are the production of a Semitic, or rather Aramæan, people is true, but that they are the work of Nabathæan pilgrims is an assertion that rests on conjecture alone. They are the work, not of pilgrims, but rather of a commercial community who inhabited, or at least colonized, the Peninsula for the first few centuries of the Christian era. That many of the writers were Christian is proved by the numerous Christian signs they used, but it is equally clear from internal evidence that a large proportion of them were pagans. The writing must have extended into the monkish times, possibly until the spread of el Islâm brought the ancestors of the present inhabitants, Bedawin hordes, from el Hejaz and other parts of Arabia proper to the mountains of Sinai, and dispersed, or absorbed, that Saracen population of whom the monks stood in such mortal dread. "Saracen" is necessarily a vague term, but I purposely abstain from definition which involves historical detail until I can obtain access to historical works of reference; and I will say no more here than that the traces of this former occupation of the Peninsula and the nature and localities of the inscriptions accord so well with the accounts by Arab historians that I feel confident of being able to bring as great a weight of testimony to bear on the authorship of the inscriptions as, I am happy to say, I have already collected in support of my interpretation.

The appearance and numbers of the inscriptions, the instruments with which they were executed, the physical features of Wady Mukatteb, these are points concerning which travellers have been as much misled as concerning the interpretation, and of which the researches of Mr. Holland and myself enable us to give a satisfactory account. But these and other details I leave until our return. I trust, however, that I have said sufficient to prove that Capt. Wilson was justified in stating in his last report that I had found the key to the Sinaitic Inscriptions.

E. H. PALMER.

THE HABITATION OF ABRAM.

(From the Athenæum.)

A curious fact has just been brought to my knowledge, which induces me to refer to the subject of a controversy carried on, during the year 1862, in the columns of the *Athenæum*.

Without at all intending to revive that controversy, it is necessary for me to remind your readers, in explanation of what I am about to communicate, that the point I then contended for was this: In consequence of the Hebrew expression, *Aram Naharaim* (Gen. xxiv. 10), having been translated "Mesopotamia," instead of "Aram of the Two Rivers,"—or it might even be "Mesopotamia of Aram,"—Harran, the residence of Terah and his family, whence the patriarch Abraham was called

to go into the land of Canaan, has universally' though erroneously, been supposed to have been within the extensive region between the two rivers Tigris and Euphrates—the Mesopotamia of *Asshur* and Nimrod (Gen. x. 11), that is to say, *Assyria*; whereas that place really is within the smaller Mesopotamia of *Aram*, or *Syria*, between the "Abana and Pharpar, rivers of Damascus" (2 Kings, v. 12).

The correction of this most important error in Biblical geography was first enunciated in my work, 'Origines Biblicæ,' published as long ago as 1834. It did not meet with favour, as at that time it was not known that there existed any place of the name of Harran within this lesser Mesopotamia of Aram. But in 1852 the Rev. J. L. Porter visited and described a village called Harran, in the plain of Damascus, fourteen miles east of that city, situated precisely where I had said, eighteen years previously, it ought to be; and nine years after this, namely, in December, 1861, my wife and I undertook a journey to this Harran near Damascus, whence we travelled over Mount Gilead into Palestine, of which journey an account is given in her work, 'Jacob's Flight, or a Pilgrimage to Harran, and thence, in the Patriarch's Footsteps, into the Promised Land,' published in the beginning of 1865.

As is mentioned in that work, we found at Harran an ancient well, answering in all respects to the requirements of the one at which Abraham's servant, Eliezer, met Rebekah, and near it two stone troughs, which may have served for watering cattle; and as the well was without any name, we took on ourselves to style it "Rebekah's Well."

Such being the case, I have now to relate that within the last few days, my attention has been directed to a letter, in the *Record* newspaper of the 17th of February, from Mr. Macgregor, the navigator of the Rob Roy canoe, giving an account of a visit made by him to Harran in December of last year, in which is the following passage; Dr. Beke considers that this is the Harran where Abram dwelt. *They showed us a very curious well, called Abraham's well.* It is six feet to the water; and I never met with stones and cistern more worn than those."

There cannot be any reasonable doubt that the well at Harran thus shown to Mr. Macgregor is the one discovered by my wife and me; and as, when we were there, "we could not learn that any history or tradition was attached either to the well or to the troughs," as is expressly recorded in page 121 of Mrs. Beke's work, it follows that the name of "Abraham's Well" has been given to our "Rebekah's Well" by the inhabitants of the place since the time of our visit, only seven years ago!

This fact demonstrates how easily a local legend —or "tradition," as it soon gets called—may be originated; and, consequently, how devoid of real value such legends or traditions are in themselves. That this village of Harran, near Damascus, is the true residence of Terah and his descendants, as likewise the birthplace of Eliezer of Damascus, Abram's steward, who was "born in his house," I believe I have proved; and that the well discovered by us, and now shown to Mr. Macgregor, *may be* the one "without the city," at which Eliezer met Rebekah, is not an unreasonable supposition. Still, this affords no warrant for our absolutely asserting it to be the identical well; and the fact that the people of Harran have now chosen to call it "Abraham's Well" does not in the slightest degree help to establish its identity; nor does it, indeed, at all strengthen my arguments in favour of this being really the Harran at which the patriarch resided.

But there is a point connected with the subject that deserves consideration. The residence of the patriarch Abraham somewhere in the immediate vicinity of Damascus, appears to have been held there in continual remembrance. The Jewish historian Josephus cites with approbation the statement of Nicolaus of Damascus, a writer of the time of Augustus Cæsar, that "Abram reigned in Damascus, being a foreigner, who came with an army out of the land above Babylon, called the land of the Chaldæans. But after not a long time he got him up, and removed from that country also with his people, and went into the land then called the land of Canaan." And he adds, "The name of Abram is even still famous in the country of Damascus, and there is shown there a village, named, after him, the Habitation of Abram."

According to the existing local tradition, this village is Berzeh, situate at the foot of the mountains, about three miles north of Damascus, where Abraham is said not only to have lived, but also to have died and been buried—numerous pilgrims visiting in the month of March yearly, this *Makam Ibrahim*, "the sanctuary of Abraham," as it is called. Of course, such a "tradition" is not at all affected by the fact that Abraham was buried with Sarah his wife "in the cave of the field of Machpelah before Mamre: the same is Hebron in the land of Canaan."

Now, my opinion, which is recorded in page 87 of my wife's book, is, that the inhabitants of Damascus, at some period or other, removed Abraham's place of residence—ingeniously made by them the place also of his death and burial—from the east to the north side of the city, in order that they might perform their pilgrimages to it without molestation from the wild Arab tribes that infest the plain country about Harran; and in support of this opinion I may cite the analogous case of the change of site of St. Paul's miraculous vision and conversion.

That event is stated (Acts ix. 3) to have occurred on the Apostle's journey from Jerusalem, "when he came near to Damascus." The spot must, therefore, have been on the high-road, which approaches the latter city from the south and south-west; and, accordingly, a tradition as old as the time of the Crusades, placed the site of the miracle, not without a fair show of reason, at about ten miles south of the city, near the village named Kaukab, where the first view is obtained of Damascus. Nevertheless, the monks of the Latin convent at Damascus point out the spot as being at the *east* end of the city, near the Christian burying-ground!

It has been alleged—I am writing from rough notes made some time ago, and cannot now refer to the authorities for what I am saying—that the monks have *recently* made this change for the convenience of pilgrims. But Ludovic di Varthema, who travelled to Damascus more than three centuries and a half ago, expressly states that he visited the site of the miracle, and describes it as being "without the city, about a mile from one of the gates thereof, where they bury all the Christians who die within the said city"—just where it is at the present day; so that the shifting of the scene of St. Paul's vision must be anything but a recent event.

Be this as it may, I consider that a precisely similar change of place has been effected with respect to the "Habitation of Abram." Now that the patriarch's name has again become associated with Harran, it would not, however, be at all surprising if this place were ere long to resume the appellation to which it is assuredly entitled.

In the *Athenæum* for March 13 it is announced that Mr. Emanuel Deutsch, of the British Museum, is gone on a journey to Egypt and Palestine, in connexion with the important work on the Talmud on which he has long been engaged. It is to be hoped that he will extend his peregrinations to Damascus and Harran. CHARLES BEKE.

Miscellany.

—The *Athenæum* on 'Facts and Arguments for Darwin, by Fitz Müller:' "It is in his observations on the progressive evolution of Crustacea that the author feels himself most at home; and here he corroborates Mr. Darwin's special researches in particular departments. Dr. Müller concludes by expressing a hope that in one thing he has succeeded, viz., 'in convincing *unprejudiced* readers that Darwin's theory furnishes the key of intelligibility for the developmental history of the Crustacea, as well as for so many other facts inexplicable without it.' It must be admitted that this is a large conclusion to be drawn from comparatively few facts. But, as before stated, only specialists in Crustacean development can test Dr. Müller; and he himself confesses that 'the most profound students of the animal kingdom are amongst Darwin's opponents.'

"It will probably occur to some readers that at least a few of the noted facts may be cited for other purposes than that of this book. Take, for example, the remarkable provisions with which that 'charming, lively crab, *Uratus Pisonii*,' is furnished, as detailed by Müller, and also another crab of the same family. Let any *unprejudiced* reader of these facts say whether they do not impress him with a conviction of special provision, and of the high improbability of such a result from developmental evolution. Every intelligent reader can form his own opinion as to the teaching of such facts.

"The author twice or thrice indulges in sneers which certainly are not 'arguments for Darwin.' No scientific writer should allow himself to say, as Dr. Müller does, 'Just as in Christian countries there is a catechismal morality, which every one has upon his lips, but no one considers himself bound to follow, or expects to see followed by anybody else,' &c. It is to be feared that Dr Müller's moral code is rather Crustacean than Christian. Nor does it enforce his argument to say, that 'to read this remarkable writing we need the spectacles of Faith, which seldom suit eyes accustomed to the microscope.' It is obvious enough that the spectacles of Faith do not suit Dr. Müller's eyes; but he should not forget that they have suited and do still suit the eyes of some of the most eminent microscopists. To point this sneer against Agassiz is not the best way of aiding Darwin."

—*Christian Work* for May; Monastic Life in Belgium: One of the most curious customs of the monks, and one that fitly illustrates the importance they are made to give to things perfectly insignificant, while neglecting the weightier matters of the law, is the *Chapitre des Coulpes*. This chapter of Trespasses is held twice a-week, when all are obliged to make public confession of everything, however minute, they may have done, contrary to the rules of the order. The lay brethren are not allowed to be present during the confession of the novices, nor these during that of the professed monks. The following examples, if they do not make us admire the tenderness of conscience inculcated at Solesmes, will be no less instructive, if they raise a smile at the idea of monks, some of them men of great learning and advanced in years, seriously taking part in such childish absurdities.

Brother S.—Most reverend abbot, I accuse myself of having missed more than thirty inclinations in the choir. Of having come into matins five minutes too late. Of having omitted to make satisfaction after singing a false note in the Credo. Of having forgotten to remove or put on my hood when the choir should be uncovered or covered

Abbot.—Brother S., you must not say *my* hood but *our* hood.

Brother S.—Thanks, most reverend. I accuse myself, therefore, of having improperly used terms implying ownership. Also of having missed a regular exercise through having fallen asleep in my cell; I beg pardon, *our* cell.

Abbot.—Brother S., as you have only recently taken the postulant's dress, and this is the first time you are called upon to tell your trespasses, I will confine myself to recommending you to be more attentive in observing the movements of the choir, in order to conform to them. Take the habit of losing the use of the possessive pronoun *my*, which must be left to the worldly. Do not forget that you have come here to practise absolute detachment from temporal things. I give you no penance.

Brother L.—Most reverend abbot, I accuse myself of not having risen in proper time at the *gloria* of the Psalms. Of having laughed at seeing one of our fathers appear at matins with his nightcap on. Of having walked, in going down stairs, on the tunic of the Rev. Father Dom Courvielle, and having torn it. Of having omitted to get our tonsure refreshed last Saturday.

Abbot. Brother L——, say *my* tonsure. It is personal to yourself, and does not belong to the community.

Brother L. I accuse myself of having let a drop of ink fall on the cover of a book. Of having spilt some oil on our scapulary.

Abbot. Brother L——, be more grave in all your actions; less absent; and above all, more careful not to spoil anything in the house. If all behaved like you, we should soon be ruined. You will make satisfaction in the refectory, holding in your hand the blotted book and your scapulary, and over your arm a tunic which the reverend Father Steward will lend you if you cannot have that of Father Courvielle. For your other faults you will recite the litanies of St. Benedict before his statue in the church.

—Same: A resolute effort is being made to get the museums and picture galleries opened on Sundays. A deputation of working men recently waited on Mr. Bruce, Home Secretary, and urged very strongly the opening of such buildings, declaring at the same time that they were opposed to the opening of theatres and places of amusement. They wished to be able to go to museums to improve themselves in the knowledge of their trades. One of them said that the reason why the work of English goldsmiths had to be finished by continental workmen was that English workmen could not cultivate their tastes by spending

Sunday in picture galleries and museums, while their brethren on the continent had that advantage. Another deputation, headed by the Earl of Shaftesbury, and accompanied by a number of workmen, appeared in opposition to the proposal. A third waited on Mr. Bruce to oppose, on Sabbath Observance principles, the passing of Mr. Hughes's bill. Mr. Bruce, in connection with the two former, expressed his personal feeling, as he had done before, to be decidedly in favour of the opening of museums and galleries, but added that the Government would be directed in the matter by public opinion. The position is therefore at present one of extreme danger. If such places be opened, there will be no barrier to the advance of a flood of Sabbath desecration. Those who now ask that museums and galleries should be opened, would, on the same principle, demand afterwards that theatres and places of amusement should also be opened. They regard the theatres as places of instruction as well as amusement, and why are they to be made an exception? It is, in fact, the thin end of the wedge. The whole Sabbath system of this country, imperfect as it is, will be broken down very speedily if the threatened measures are carried. First museums and picture galleries; then theatres, and concerts, and entertainments of all kinds; then general business transacted in all the shops, &c. We know to what this has led on the continent; how, in Germany for instance, once religious, it has aided materially to drag the mass of the people into the depths of practical infidelity. This is what we have to fear if we allow our Sabbath regulations, much too loose already, to be tampered with. We regret that the Government take no higher position than that of waiting, as they say, for the verdict of public opinion; and we would urge the zealous putting forth of every effort to prevent the passing of Mr. Gregory's bill. The Christian church in England is now suffering from her neglect of the working classes, who have become, to such a large extent, dissociated from the ordinances of religion.

—Same; France: "It is somewhat refreshing to hear words like the following from a sandalled friar; but Father Hyacinthe has accustomed us to noble thoughts for several years past; he represents the advanced post of a serious portion of Roman Catholicism:—'How sweet for brethren to be able to meet in the effusions of faith and love, and to worship far above the vain disputes of men and the subtleties of metaphysics or theology. In the unity of Jesus Christ and of his Gospel, far above parties breathing hatred and hostile tendencies, is consummated the grand unity of the Church. . . . Look on the other side of the Atlantic; see the United States, where is developed a *people-rock* thoroughly attached to democratic institutions, which are its strength and greatness. The Catholic Church therein doubtless lives and prospers; but the different Protestant sects are deeply Christian, even in the midst of their lacking and errors. Lately the conqueror of the South, General Grant, on the day of the triumphant inauguration of his presidentship, received solemnly a Bible from the delegates of the Churches, as the pre-eminent code of the glorious republic. Oh! I tell you those are eminently Christian nations, who love God, adore Christ, reverence the Sabbath, and crowd places of worship.' This he said in Agen Cathedral; shortly before he had spoken in Lyons of the superiority of Protestant nations. 'Twice,' said he, 'I have set my foot on English soil, and I felt and understood that the strength of England was the Bible.' The words he spoke on Lamartine's grave were simple, telling of 'the man and the Christian, whose soul is in the presence of his Judge and of his Father.'"

"Let any earnest Christian seriously travel through the breadth and length of the land, visiting indiscriminately missionary stations and churches, and, with few exceptions, he will feel as in the wards of a hospital, amid the dead and dying, between spiritual lethargy and controversial fever; he will see galvanised corpses pointed to as the triumph of life, or death as the triumph of healthy repose. God has given one, and one only remedy for human guilt, the Cross of Christ; and (be not deceived) wherever there is any deficiency in bringing that forward in the Christian ministry there will be a corresponding lack of power and blessing. God works by means; what a man soweth he shall also reap. There has been in many a gradual declension in spiritual power in proportion to declension in belief of the full inspiration of Scripture, and consequently of feeding upon it; men and societies have declined gradually, unawares to themselves, and finding themselves barren, and their work unfruitful, they have thrown the fault on the age, on the changed times, on the need of something new to excite the attention of the people. They therefore deliver lectures on Romanism, on church government, on moral and social questions, which never fail to draw crowds, and because a few words about Jesus Christ are sometimes introduced and Scripture is quoted it is called preaching the Gospel! They point with triumph to this ever-changing audience, while Christians turn aside to weep, and say, O blind, that cannot see afar off! who have forgotton how they were purified from sin, and lost sight of the power which strikes to the quick, stablishes, strengthens, settles; O blind, who see not that they are gone out of the way as to doctrine, walk with God, and results; and who bind up the fatal wound, crying peace! peace! when there is no peace. We believe that this is the principal reason of the falling off of funds from various French societies; the public on the spot feel that there is a fatal discrepancy, not in statutes but in tendencies, not in verbal confessions of faith but in spirituality of life, knowledge of the real wants of the people, and trust in God's one remedy. The ignorance of what the Gospel is, in those who are supposed to preach it, is astounding! We would entreat prayer for France, not that such or such plan or association shall have success, but that Christians may be graciously turned back to take a life-look from Calvary, and so be taught to point to Jesus, with all the energy of new creatures, having been renewed in the spirit of their minds. Oh! we could give details, such as would make the Christian weep, of starved souls, starved churches, starved missionary stations! The Lord raise up men in power to save!

"On the other hand, there are symptoms of reviving grace in various places and through various means. Take, for instance, the journey of the superintendent of the colporteurs of the Genevese society in France; with an ex-colporteur, a man of earnest faith and prayer, though of no ready speech, he has been lately through the Haute Loire and the Ardèche. Here were full and anxious meetings of people, not seeking novelty, but salvation. It was a time of power under faithful preaching in answer to faithful prayer. The scenes are described as recalling those of the revival in Ireland ten years ago; and the work goes on. Where bold and individual attempts are being made in the South to bring the Gospel, uncontroversially, before the Romish populations, the effects are remarkably blessed."

—Same: "Through one of our tract distributors, who works zealously amongst the poorer classes, we get an insight into what is passing in *their* minds on religious matters. He found his way amongst the Gipsies. A Spaniard himself he was nevertheless horrified at their ways, their habits, and their language. 'They are perfect savages,' he said. Yet these wanderers, as soon as he had told them who he was and what his books were about crowded round him, bought some eighty Gospels, took him into one of their huts and gathering some of their neighbours into it, listened gladly to the word and joined in prayer. As a proof of their good-will they insisted on his dining with them which he did, though the meal was a primitive one and partaken of by all in the fashion prevalent previous to the invention of knives, forks, and spoons.

"The same man visits the wine-shops, where he is always sure to find many assembled, drinking their wine, but not to excess. 'What have you there?' asked the proprietor of the tavern. 'If your books are about Pope, priests, or saints, be off with you; I will have none of such as you here.' On being told by the colporteur that his books treated of the life of the Saviour, the man became quite civil, and twenty Gospels were sold in his presence amongst his customers.

"On another day he visits a barber's shop (the barber's shop is a great rendezvous in Spain), but was ordered away at once, and savagely, by the barber. 'No; I will not go,' the colporteur said, sitting down. 'If you will not be civil to me for my own sake, you might at least for the sake of the book I sell, which is the word of God. And now you must listen to a little of it.' Opening his Bible, the colporteur read a part of a chapter. The barber softened under the influence of the word of God, acknowledged that what he had heard was good, bought a copy of every gospel, accepted some tracts, and, at parting, asked the colporteur to return again.

"The feeling of ill-will and hatred amongst the lower classes to the priests is very great, and it needs but little to reproduce the scenes of 1834, when thousands of priests and friars were massacred in an outbreak of popular fury. Yet these poor priests cannot, or will not, see their danger, are secretly conspiring against the popular cause, and preaching against it from the pulpit. Is it the old well-known adage, 'Quem Jupiter vult perdere?' &c. The day of reckoning is I fear (I use the word for their sake), near at hand. What they will do should the Church and State be separated I know not. They cannot dig, and though not ashamed to beg, begging would not maintain them, and there also are parts of Spain where they dare not beg. In the draft of the new Constitution presented to the Cortes, it is proposed that the 'nation should maintain the worship and the priests of the Catholic religion.' (The word Roman, a very unpopular one here now, is omitted.) But the public and private exercise of any other form of worship is guaranteed to all foreigners and Spaniards. This does not, however, satisfy the extreme Liberal party, who still clamour for the separation of the Church."

"Early next month the Bibles being printed here by the British and Foreign Bible Society will be put into circulation; and how eagerly they are waited for! The public do not care to buy Scio's translation: they regard it with suspicion. 'We want the Protestant Bible,' is the common remark. Another pleasing sign of the times is the demand for *reference* Bibles, as these enable the purchasers to search for themselves, by comparing Scripture with Scripture."

"Although the old Spanish law remains unrepealed prohibiting the introduction of all books printed in Spanish out of Spain, a special exemption has been made by the government at Madrid in favour of *The British Workman*. Upwards of 15,000 copies of this valuable little serial (translated into Spanish by our friend Mr. Smithies) have already been sent to Spain. These, it is anticipated, will find a ready sale, and can hardly fail to do a great deal of good, replacing as we trust they will, the wretched pictures of the saints, &c. which now occupy the shop windows in Madrid and other towns."

—Same; Germany: "A most remarkable story comes to us from the hills of Wurtemburg. In the little poverty-stricken village of Erlaheim, celebrated heretofore for its manufacture of vitriol, there is now an excitement 'unparalleled in Wurtemburg annals.' Two or three months ago a new vicar named Schottle, was sent to the village. He was a man of nearly fifty, and soon gained the sympathy of his people. The report soon spread that the vicar possessed the power of healing diseases in a miraculous manner, the consequence of which was that the little village of Erlaheim was quickly crowded with the crippled and diseased of all ages, sizes, Catholics as well as Protestants, Jews and unbelievers, and now even the neighbouring villages cannot accommodate the crowds that are daily brought by the stage-coaches. A gentleman who lately visited the scene has given the following description of his visit in the *Swabian Mercury*:—

"'The pilgrims to the Vicar of Erlaheim,' he says, 'have increased in number to an extent far beyond anything ever heard of in Wurtemburg. During a business journey I had the opportunity personally to be convinced of this. Exactly at 11 o'clock the door of the parsonage opens, before which a great multitude of devout 'diseased' are found, who have been waiting for a long time. And what a multitude! The space immediately around the parsonage cannot contain all the faithful, so that the streets to the right and left, wherever there is a space, is filled up. The number of those present was at least eight hundred. The clergyman began with an address and closed his words with a benediction. Then each individual was allowed to come forward, and was asked for his name, condition, disease, &c. Then each received a small flask of oil—consecrated oil—for external application. It appeared like olive oil. As to how this is brought into casual connection with the healing of the disease I am not able to say; still the clergyman assures that it is not the oil which has the healing power, but faith.'

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on 28 February, 2020

"The belief in his power of healing is widespread; an eight-horse omnibus comes crowded from Rottwell to Erlaheim daily. Many come from Pforzheim, and even from Basle pilgrims have arrived, and still the throng has not reached its culminating point. The number arriving daily is estimated now at twelve hundred. The ecclesiastical authorities have already taken steps in the matter, and the vicar has had notice of removal, but the poor people of the village and neighbourhood sent a deputation of church members to Stuttgardt to endeavour to procure the recall of the order, but with no results. The character of the vicar is everywhere praised. He formerly charged the sum of six kreutzers (three or four cents) each for the oil, but now only a box is open to voluntary contributions, which is in part applied to the purchase of oil and in part devoted to beneficent purposes."

—The *Manual of Presbyterian Foreign Missions* gives a summary of Protestant missions throughout the world, according to which there are 571 Presbyterian foreign missionaries, of whom 275 are from Germany (German Reformed, probably), 71 from the American Old School, 43 from the New School and under the American Board, 86 from the three branches of Scotch Presbyterianism, 10 Irish Presbyterian, 9 English Presbyterian, 21 from France, and 14 each of the American United Presbyterian and Reformed (Dutch.) To the Congregationalists the same authority credits 399 missionaries, of whom 156 are under the London Missionary Society (but of these "some are Presbyterian"), 102 under the American Board, 69 are English Baptists, and 59 are American Baptists. Of 340 Episcopal missionaries, the United States send out 19 and England 312. The Methodists are credited with 279, of whom 74 are from America and 205 from England. In all there are 1,777 Protestant missionaries; of whom 532 are in India and Ceylon, 277 in Southern Africa, 217 in Guiana and the West Indies, 196 in the Islands of the Pacific and the China Sea, 133 in China and Japan, 132 in Western Africa, and 89 in Western Asia. The large number in Southern Africa and in other British colonies includes many Episcopal pastors of feeble churches of English settlers, who are not really foreign missionaries.

—The *Spectator*, on Dickens' Moral Services to Literature: "The last moral service we should think of ascribing to Dickens's literaty influence would be the diffusion of a genuine reverence for absolute sincerity and realism. The great writer himself falls into the most mawkish and unreal sentimentalism. Half the geniality which is supposed to be Mr. Dickens's great merit is the most vulgar good-humour of temperament,—a strong disposition to approve the distribution of of punch and plum-pudding, slap men heartily on the back, and kiss pretty women behind doors. Mr. Wardle in *Pickwick*, and to a considerable extent Mr. Pickwick himself, represents the sorts of generosity which is elevated into a gospel in the Christmas Tales, the *Christmas Carol*, and the others. The melodrama of Scrooge's conversion from miserliness to generosity contains a thoroughly vulgar and poor moral. But the gospel of geniality is better than the caressing sort of praise lavished on spoony young men and and women simply because they are spoony, in those multitudinous passages tending to excite nausea, of which the type is the blessing pronounced over Ruth Pinch because she frequents the fountain in the Temple, is in love with John Westlake, and makes a rumpsteak pie with some deftness. Mr. Dickens has brought people to think that there is a sort of piety in being gushing and maudlin,—and this is anything but a usual contribution to the morality of the age. His picture of the domestic affections, which Lord Dufferin calls the strong point of his teaching, seems to us very defective in simplicity and reserve. It is not really English, and tends to modify English family feeling in the direction of theatric tenderness and an impulsiveness wholly wanting in self-control.

In one word, it seems to us that Mr. Dickens's highest and lowest moral influences arise from the same cause, his wonderful genius for caricature. All vices arising from *simple* motives he makes contemptible and hideous.—avarice, cruelty, selfishness, hypocrisy, especially religious hypocrisy. But then he has a great tendency to make the corresponding virtues ludicrous too, by his over-coloured sentiment. The brothers Cheeryble always seem to be rubbing their hands from intense brotherly love; the self-abandonment of Tom Pinch is grotesque; the elaborate self-disguise of Mr. Boffin as a miser in order to warn Bella Wilfer of her danger, is an insult to both the reason and conscience of the reader; and Mr. Dickens's saints like that Agnes in *David Copperfield* who insists on pointing upwards, are invariably detestable. His morality concentrates itself on the two strong points we have named, a profound horror of cruelty and a profound contempt for humbug; but Mr. Dickens has no fine perception for the inward shades of humbug,—relaxed and cosseted emotions.

—Professor Tindall in Macmillan: "This crimson of the morning and the evening, and the blue colonr of the sky, are due to a common cause. 'The colour has not the same origin as that of ordinary colouring matter, in which certain portions of the white solar light are extinguished, the colour of the substance being that of the portion which remains. A violet is blue because its molecular texture enables it to quench the green, yellow, and red constituents of white light, and to allow the blue free transmission. A geranium is red because its molecular texture is such as quenches all rays except the red. Such colours are called colours of absorption: but the hue of the sky is not of this character. The blue light of the sky is *reflected* light, and were there nothing in our atmosphere competent to reflect the solar rays we should see no blue firmament, but should look into the darkness of infinite space. The reflection of the blue is effected by perfectly colourless particles. Smallness of size alone is requisite to ensure the selection and reflection of this colour. Of all the visual waves emitted by the sun the shortest and smallest are those which correspond to the colour blue. On such waves small particles have more power than upon large ones, hence the predominance of blue colour in all light reflected from exceedingly small particles. The crimson glow of the Alps in the evening and in the morning is due, on the other hand, to *transmitted* light; that is to say, to light which in its passage through great atmospheric distances has had its blue constituents sifted out of it by repeated reflection.'"

—*Evangelical Christendom*: "There is also cheering news of the progress which the Gospel is making in the island of Sicily. About eighteen months ago a station was opened in Messina, a town specially devoted to the worship of the Virgin Mary, who, according to a Popish legend, wrote a letter to the inhabitants of that place. For some time fifty-five persons have been attending a class for catechumens, thirty of whom were at Easter admitted to partake of the Lord's Supper. Signor Malan, the evangelist at Catania, paid a visit to Messina at that time, in order to administer that sacrament, and was much struck by the zeal which was manifested by the new converts. Foreseeing that the usual supply of seats would not be sufficient for the number of persons who would come to see the manner in which the Lord's Supper is observed by the Evangelici, these poor people hastened to send chairs from their own houses; others sent oil for the lamps required at the evening service. Each seemed desirous of doing something. At the end of the hall was placed a very elegant pulpit, which had been constructed by the members of the congregation. On each side of it was arranged the new communicants, the men being seated on one side and the women on the other. In front of it was a table, on which were placed the bread and wine. The remainder of the hall and the anteroom were crowded with persons who, throughout the whole of the service, which lasted for three hours, listened with the deepest silence and the most profound attention. After sermon, the preacher addressed certain questions to those who had come forward and openly testified their desire to leave the Church of Rome and join themselves to an Evangelical Church, and very touching it was to see the propriety and apparent sincerity with which each one promised to cleave to the doctrines of the Bible, and lead a life becoming the Gospel of Christ. The minister then descended from the pulpit, and giving to each one of the members the right-hand of fellowship, addressed to each individually words of comfort and encouragement. The spectacle was a very touching one. Many of those who had come from mere curiosity were moved even to tears. Those who live in a Protestant country and among Christian friends have little idea of what many of those who have left the Church of Rome and joined themselvas to an Evangelical Church have to undergo. The step includes, with many, alienation from friends, the hatred and scorn of neighbours, annoyances in their daily business, and often loss of employment."

"Numerous revivals are reported in the religious newspapers from every section of the country and of the Church. 'Ten thousand souls a week, born in the kingdom of Christ, as they trust,' says the *Church Union* of April 10, 'has for many week been the summary statement of results made public.' In two weeks previous to that date the estimate of another religious journal was over seven thousand per week. Many a town has been transformed, and transferred, in its preponderating influence, from the side of Satan to the side of Christ; and in almost all instances the common characteristic is added, the work is still going on. In Salem, New York State, for example, it is said that while no extraordinary excitement has been manifested, a demand has seemed to exist for almost daily preaching for nealy two months, and daily prayer-meetings have also been maintained. In Holden., Mass., a hundred have come out for Christ within two weeks. In Fulton, Illinois, the union plan has been followed by the Churches, and fully three hundred persous have been led to seek the Saviour. At Shamokin, Pennsylvania, a remarkable revival began with the Week of Prayer, and the work went on until the whole town was pervaded with its influence, and religion was the chief theme of conversation. Corinth, New Hampshire, has been almost born again—half the impenitent people in the congregation having been converted."

"We regret to record the death of the Rev. Charles Bridges, M.A., Rector of Hinton Martell. Mr. Bridges was the author of an exposition of the 119th Psalm, and of the Book of Proverbs, as well as of works on Confirmation and other practical subjects. His removal, although in the seventy-fifth year of his age, will be felt to be a loss by all who love the pure doctrines of the Church of which he was so bright an ornament."

"Lord Teynham has been recently on an evangelizing tour in Shetland, and has been officiating in several of the churches there."

"Lord Cholmondeley preached, a few Sundays since, at the Agricultural Hall, Islington, where special services have been held, for some time past, for the benefit of the working classes."

"The Rev. Mr. Johnston, who is working in connection with the Baptist Missionary Society amongst the Santhals, near Ramporehaut, has had a very narrow escape from being killed by a tiger. Mr. Johnston had received frequent complaints from the villagers of the destruction of their cattle by a tiger, and had resolved to destroy it, if possible, the first opportunity that presented itself. He received intelligence of its whereabouts, and went out in search of it. On crossing a khal he was met by the animal full in the face, and immediately discharged his rifle at it, but without effect, and in an instant the tiger was upon him, threw him down, and commenced the work of devouring, seizing one of Mr. Johnston's arms between his teeth and crunching it Fortunately Mr. Boerson came up in the nick of time, and by clapping his hands and shouting so frightened the animal that he made off, but not before Mr. Johnston had been seriously mauled. He was conveyed immediately to the house of Mr. Hampton, at Ramporehaut Fortunately the native surgeon belonging to the station was on the spot, and was able to render prompt assistance." (Mr. Johnston arm was afterwards amputated.)

"Two missionaris of the Methodist Episcopal Church stationed at Foo-chow, the Rev. S. L. Baldwin and Rev. H. H. Lowry, spent a week in the district of Hok-chiang in the latter part of November, during which time they baptized seventy-nine adults and eighteen children. Early in January Mr. Baldwin, accompanied by Rev. J. Doolittle, again visited the district, and baptized eighteen adults and two children. The work of the American Methodist Episcopal mission in that region continues to grow; and many of the converts have shown firm adhesion to the truth under persecution."

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